

AN UNDERSTANDING OF COMPULSIVE DRUG ABUSE FROM
AN ONTO-THEOLOGICAL CONCEPT OF MAN, AS ILLUSTRATED
BY INTERVIEW STUDIES OF COMPULSIVE DRUG ABUSERS
FROM CRISIS HOUSE

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by
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This dissertation, written by

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In the writing of this dissertation the universal issues of man's existential predicament and the anxiety experienced when this predicament is comprehended have become very personal and specific for the writer. In the studying of the drug abuser's particular form of ontological shock and anxiety the writer has become increasingly aware of his own anxiety and its implications. For this reason the continual, loving confirmation by wife and children, friends and faculty has been extremely important in encouraging the writer to risk his being to complete the dissertation.

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To my wife Natalie Towers Slack

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CHAPTER I

INTRODUCTION

1. BASIC APPROACH

Man is a self-conscious and self-affirming being for whom the experiences of life must have meaning. Man's search for meaning is basically a religious quest. If religion is understood as the self-transcendence of those values, experiences, and symbols which are taken to be an individual's ultimate concern, then any experience or situation confronting man has religious potential.

May, Frank, and others¹ perceive man's basic problem as his loss of meaning. For Paul Tillich, man's awareness of meaninglessness is not the basic problem but one expression of the larger existential issue of finitude and man's need for a faith which enables him to live courageously in the face of all expressions of his finitude.

In Tillich's analysis of human existence finitude is the basic condition of all being. Finitude is being limited by nonbeing. It is life limited by death; it is change limited by the form it takes; it is decision limited by the matrix in which it is made; it is the total potentiality of life-possibilities in tension with the total actuality

¹Rollo May, *Man's Search for Himself* (New York: Norton, 1953), pp. 13-14. Viktor Frankl, *Man's Search for Meaning* (New York: Washington Square Press, 1963), pp. 151-177. Maslow also talks of the spiritual yearning of our day which knows no satisfaction. See Abraham Maslow, *Religion, Values and Peak Experiences* (Columbus: Ohio State University Press, 1964), pp. 38ff.

of life-limitations.

Nonbeing is ambiguously intertwined with being in man. It is the not yet and no more of being. The awareness of such limitations upon man creates existential anxiety. This anxiety is best illustrated in the forms of fate and death, guilt and condemnation, emptiness and meaninglessness. When confronted by these anxieties, man has several alternatives: he can affirm himself, his being, in spite of the threat of nonbeing by accepting the divine acceptance of his being in spite of guilt, fate and meaninglessness; or he can fall prey to an existential vacuum.

The consequence of the first choice is self-integration, self-creativity, and self-transcendence. This means to have the courage to live in spite of one's anxieties. It is being that is grasped by the Power of all being. The consequence of the second choice, the lack of courage to affirm oneself in spite of the threat of nonbeing, is to be overcome by a sense of meaninglessness, loneliness and despair. It is a life style of self-disintegration, self-destructiveness, and self-profanization.²

The history of mankind has included countless efforts to alleviate the anxiety of emptiness and meaninglessness which is experienced as a threat to the core of one's being, the self.³ Such anxiety,

²See Paul Tillich, *Systematic Theology* (Chicago: University of Chicago Press, 1967), and Paul Tillich, *Courage to Be* (New Haven: Yale University Press, 1952).

³Rollo May, *The Meaning of Anxiety* (New York: Ronald Press, 1950), p. 193.

normal to all human beings, if unfaced and unacted upon over a long period of time, may become neurotic.⁴ It is towards the reduction of this extreme, pathological anxiety that the medical and mental health professions have focused their therapeutic attentions. However, at times these professions have made no clear distinction between existential and pathological anxiety.⁵ Consequently, the attempt to relieve existential anxiety without creatively confronting its ontological roots may have detrimental effects upon man. The purpose is not to remove existential anxiety, but to learn to utilize its signals so as to focus upon those areas of the person that have become disintegrative to the functioning wholeness of the person. Oden reminds us that since anxiety and freedom arise out of the same imaginative capacity of man, the attempt to reduce this normal existential anxiety of man may well result in the reduction of his freedom to relate creatively to the anxiety provoking situation.⁶

The hypothesis upon which this study is based is this: that much drug abuse is an attempt to alleviate the pathological anxiety

⁴Rollo May, *Psychology and the Human Dilemma* (Princeton: Van Nostrand, 1967), pp. 178-179.

⁵May, *ibid.*, believes that the popular definition of mental health as "freedom from anxiety" is wrong. Such a definition and perspective tends to undermine man's freedom. Tillich, *Courage to Be*, pp. 70-74, believes that medicine and psychotherapy have incorrectly identified all anxiety as pathological, therefore meaning an identification with sickness, which must be healed. Tillich calls for a clearer distinction between existential and pathological anxiety. This topic will be taken up later in this dissertation.

⁶Thomas C. Oden, *The Structure of Awareness* (Nashville: Abingdon Press, 1969), p. 150.

precipitated by unfaced existential anxiety in the face of the existential vacuum. There is some evidence that those working with the drug abuse problem are now considering such existential issues. Fiddle calls narcotics, barbiturates, amphetamines and hallucinogens, "existential drugs."⁷ And Norman C. Eddy, former chairman of the New York Council on Narcotics Addiction has stated:

For whatever the other professionals and fields of human endeavor may say about the problem, addiction . . . is a symptom of a deep-rooted spiritual sickness, and a diabolical answer to the spiritual quest of man without faith in God.⁸

2. STATEMENT OF PURPOSE

The purpose of this dissertation is to understand compulsive drug abuse from an onto-theological concept of man, which will be illustrated by interview studies of drug abusers from Crisis House in West Hollywood.

While studies of drug abuse have been made from the psychological, physiological, pharmacological and sociological perspectives, few studies have approached the dynamics of drug abuse from an onto-

⁷Seymour Fiddle, *Portraits from a Shooting Gallery* (New York: Harper & Row, 1967), pp. 4-5. Fiddle indicates that the drugs have existential implications because the persons taking them are making decisions to alter their lives; are stretching their human limits through an examination of their inner space, and they are challenging some aspect of their structural existence by upsetting their physical, psychological, and social equilibrium as a person.

⁸Norman C. Eddy, "The Clergyman's Viewpoint," in William C. Bier (ed.), *Problems in Addiction* (New York: Fordham University Press, 1962), p. 207.

theological framework utilizing Paul Tillich's theology.⁹

The first goal of this dissertation is to construct an onto-theological model of man based upon Paul Tillich's ontology.

The second goal of this dissertation is to compare compulsive drug abuse with behavioral immaturity in which the polar, ontological elements are experienced in the life processes as self-disintegration, self-destructiveness and self-profanization.¹⁰

The third goal of the dissertation is to formulate a concept of drug abuse in terms of a reduced self whose compulsiveness might be described as ontological neurosis.

The fourth goal of this dissertation is to provide an ontological-theological-psychological perspective from which counseling pastors can proceed in their counseling ministry to compulsive drug abusers.

⁹ There have been a number of studies on the mystical-religious aspects of the subjective drug experience (e.g., William N. Pahnke, "Drugs and Mysticism: An Analysis of the Relationship Between Psychedelic Drugs and Mystical Consciousness," unpublished Ph.D. dissertation, Harvard University, 1964). Other books on the mystical-religious aspects of the subjective drug experiences include Walter Houston Clark, *Chemical Ecstasy, Psychedelic Drugs and Religion* (New York: Sheed and Ward, 1969) and many first hand accounts of drug experiences, e.g., William Braden, *The Private Sea* (New York: Quadrangle, 1967), Jane Dunlap, *Exploring Inner Space* (New York: Harcourt, Brace, 1961), A. Huxley, *The Doors of Perception* (New York: Harper & Row, 1963), R. Metzner (ed.), *The Ecstatic Adventure* (New York: Macmillan, 1968). There are very few books however which approach drug abuse from a theological and/or pastoral counseling perspective, of the sort of Howard J. Clinebell, Jr., *The Pastor and Drug Dependence* (New York: Council Press, 1968), or Tommie L. Duncan, *Understanding and Helping the Narcotic Addict* (Englewood Cliffs: Prentice Hall, 1965).

¹⁰ See Chapters II and III for further explication of the ontological elements, i.e., individualization and participation, dynamics and form, freedom and destiny.

3. VALUE OF THE STUDY

Historically the church has been an institution which has attempted to meet human needs through its theological and social expressions, e.g., Temperance Movement, Civil Rights Movement, Peace Movement, etc. However, it has done little to explicate the onto-theological implications of such social and spiritual problems as drug abuse. Although there have been a few experimental ministries among drug abusers,¹¹ until recently there has been little concern in the local churches about direct participation in drug abuse education and rehabilitation of abusers.¹² As local pastors and congregations increasingly confront the youthful drug abuser in their midst the importance of a spiritual and psychological understanding of the drug abuser is imperative.

It is the intention of this study to provide pastors with a dynamic onto-theological and psychological perspective from which to view drug abuse, and to provide a perspective which has heretofore been

¹¹Exodus House of the East Harlem Parish (New York City) is one example, however according to Blaise Levai, "For Narcotic Addicts, A New Kind of Odyssey," *World Outlook* (June 1968), The United Methodist Church has done little to help the addict.

¹²Both nationally and locally the United Methodist Church has begun to publish drug abuse materials to aid local churches. See the "Drug Puzzle Packet" published, summer 1970 by the United Methodist Boards of Missions, Christian Social Concerns and Laity and Evangelism. And the "Know Your Pill Packet," which included mimeographed material by Sam L. Slack, "Drug Abuse, A Community Problem," (A Manual for Church Action and Involvement) distributed by the Board of Christian Social Concerns of the United Methodist Church of Southern California-Arizona Annual Conference.

largely neglected. In this way the study will have value for the pastor in his counseling ministry to the drug abuser, and will contribute to the on-going dialogue between those disciplines concerned with the basic nature of man and his religious-social-psychological problems.

Several difficulties this study will encounter are created by the fact that it proceeds into uncharted ground. Tillich's theology has not previously been applied to drug abuse problems nor is this author aware of any system of therapy developed out of Tillich's insights concerning existential and pathological anxiety, nor any systematic psychotherapy based upon Tillich's theology.¹³ Furthermore, it needs to be remembered that what is undertaken here, is to a large extent to be considered as exploratory research in which some of the variables will need to be set aside for future research. In drug abuse studies there continue to be a wide range of variables pertaining to the drug itself (amount, purity or strength), the individual abuser and his personality, values and expectations, the setting in which the drug is taken (immediate physical and social environments, e.g., criminal subculture), and the society which reacts to drug abuse. It is outside

¹³ Jack B. Harrison, "Paul Tillich and Psychotherapy," unpublished Th.D. dissertation, School of Theology at Claremont, 1967, gives some direction in the explicating of Tillich's ontological insights for psychotherapy, the relationship between Tillich's thought and the psychotherapeutic thought of Freud, Horney, Rollo May, Dollard and Miller and Eric Berne, as well as illustrating Tillich's ontology through case study material. Harrison points out the need for a system of therapy based upon Tillich's insights.

the realm of possibility for this dissertation to tackle all of these variables.

This dissertation will focus upon the drug abuser and attempt to gain some insight into the nature of his being. It is not assumed that any human being is ever completely isolated from his world nor that it would be possible to study him without taking into account his "world." The drug abuser's world includes his view of his self and his environment. The emphasis is upon the person who is in-his-world.

4. DEFINITION OF TERMS

Drug Abuser

If the drug abuser is viewed as the hapless and helpless recipient of outside chemical agents introduced into his body, one assumes a chemical or medical model of man in which drug abuse is understood as a disease to be cured by medical means.¹⁴ If drug abuse

¹⁴This is the impression often created from a medical model of drug abuse. The medical model assumes that psychological problems have medical causes. While consideration is made for other predisposing factors, e.g., social, psychological, and cultural milieu, still the tacit implication is that certain drugs create abusers. This is illustrated by the large number of medical journal articles emphasizing the chemical and physiological effects of drug abuses, as though by implication drug abuse is the result of outside agents introduced into the body; and if these drugs can be replaced by less addictive drugs, e.g., methadone, the addictive pattern is broken. The implication that drug abuse is primarily physical addiction, which can be cured by medical means is erroneous. See J. Maurice Rogers, "Drug Abuse, Just What the Doctor Ordered," *Psychology Today*, V:4 (September 1971), 16-24. Rogers believes the drug industry has a large economic investment in perpetuating the medical minded man in order to offer chemical solutions. Such traditional medical approaches have proved highly ineffective as indicated by the high recidivism rate at the Federal Narcotics Hospital

is seen as the interaction of a certain type personality, sometimes considered an addictive personality,¹⁵ with a certain type drug, one accepts a kind of psycho-social-chemical model of man as a basis for treating the drug abuser.¹⁶

Intentionally this dissertation chose neither of the above models and begins with the drug abuser himself. It is not the

at Lexington. For drug abuse as a disease see the description by Herman W. Land, *What you can do about Drugs and Your Child* (New York: Hart, 1969), p. 30.

¹⁵ There has been much discussion among those treating drug abusers about the possibility of determining drug abuse potential through an examination of personality types, attributing certain characteristics to an "addictive" type personality. While proponents of Freudian psychoanalytic theory have proposed that there is an addictive type personality, classified as "impulse neurosis" for whom drugs offer satisfaction for archaic oral longings, sexual satisfaction, a need for security and self-esteem and thus for whom the drug represents food and warmth, still others disagree. For an example of the Freudian psychoanalytic viewpoint see Otto Fenichel, *The Psychoanalytic Theory of Neurosis* (New York: Norton, 1945), pp. 375-377.

Generally, however there is concurrence that no one type of personality can be labeled addictive, but that many kinds of people will become overinvolved with drugs. See Sidney Cohen, "The Psychopharmacology of Amphetamine and Barbiturate Dependence," J. R. Wittenborn, *et al* (eds.), *Drugs and Youth* (Springfield, Ill.: Thomas, 1969), p. 135. Berger and Potterfield also agree that "There are no distinctive personality attributes characteristic of an addictive-prone individual." See F. M. Berger and J. Potterfield, "Drug Abuse and Society," in Wittenborn, *op. cit.*, p. 42. Lindesmith agrees. See A. R. Lindesmith, "Problems in the Social Psychology of Addiction," in D. M. Wilner, and G. G. Kassebau, (eds.) *Narcotics* (New York: McGraw-Hill, 1965), p. 18.

¹⁶ Fort and others speak of the interaction of three main factors in determining the effect of any drug: the physical or pharmacological properties of the drug, the social and cultural setting in which the drug is taken, including the immediate environment, and the set of characteristics which describe the person taking the drug, e.g., person's mood, attitude, expectations. It is this latter factor which Fort believes is the primary determinate in the outcome of the drug experience and its effect, and which points in the direction indicated by the position of this dissertation. See Joel Fort, *The Pleasure Seekers* (Indianapolis: Bobbs-Merrill, 1969), pp. 10-11.

particular drug *per se* which is important but the person, the living human being who for his own reasons chooses to limit his physical, emotional, and spiritual being. The primary question is, "Why do some persons choose self-depreciating or self-destructive behavior in preference to other alternatives?" It is to this question that this dissertation addresses itself.

Who is a drug abuser? Before the formal and behavioral definitions of the drug abuser are presented, a distinction needs to be made between drug users and abusers. Not every person who has ever taken barbiturates, tried marijuana, or used amphetamines or barbiturates is a drug abuser. Joel Fort, expert in drug pharmacology and abuse problems, indicates that in the current drug-saturated society a wide variety of drugs are constantly being utilized by all members of society.¹⁷ This means that clear cut distinction between drug use and abuse are not always readily discernible, but the degree of drug abuse may be described as a changeable point on a continuum from drug use to abuse. The intensity of abuse on this continuum is determined by such factors as motivation, e.g., peer group pressure, desire for self-insight, relief of emotional pain or hurt, accepted expression of drug subculture life-style; individual drug susceptibility; and type, quantity and physical or emotional dependency potential of the drug.¹⁸ The most crucial element remains, however, the individual human being

¹⁷ Joel Fort, "Pot: A Rational Approach," *Playboy*, Vol. 16 (October 1969), 225.

¹⁸ Slack, *op. cit.*, pp. 2ff.

and his purposes for using drugs.

Along the drug use-abuse continuum Keniston, Clinebell and others have distinguished several types of users and abusers.¹⁹ Crisis House distinguishes three major drug-use life styles: the experimental, episodic and compulsive drug uses.

In the current historical and peer-group context, it is assumed that the majority of young people have experimented at least once with some kind of drug, whether alcohol, marijuana, barbiturates, amphetamines, psychedelics, opiates or other substances, e.g., inhalation of glue, gasoline and lighter fluid. Adolescence is a time of experimentation of various styles of behavior, relationships, and experiences. Drug experimentation does not necessarily imply that the youth is abnormal, neurotic or on the road to becoming a drug abuser. Experimentation is a necessary part of the whole process of maturing which leads through self-discovery to experimentation and finally to

¹⁹ Kenneth Keniston, distinguishes three types of college students who have used drugs: the "tasters" who have tried drugs once or twice; the "seekers" for whom occasional drug use is part of a general search for meaning and an experimental approach to the world, and the "heads" who are serious drug experimenters, making drugs a part of their general pattern of life. However, according to Keniston none of these three types are actually abusers, since all eventually leave the subculture and re-enter the mainstream of American life. See Kenneth Keniston, "Heads and Seekers: Drugs on Campus, Counter Cultures and American Society," *American Scholar*, XXXVIII (Winter 1968-69), 97-112.

Howard Clinebell, *op. cit.*, distinguishes five groups of drug users, of whom only two, the "symptomatic users" and "maladjusted users," I would consider as compulsive abusers. Clinebell's other three categories include "accidentally addicted," "rebellious" and "searchers for-kicks." Crisis House distinguishes experimenters-once or twice, periodic-weekend spree or drunk and compulsive drug use (experimenters either outgrow or move in episodic and then potentially in compulsive direction).

mastery.²⁰ However, since experimental drug-taking may provide pleasurable results, there is potential for a more continuous or consistent use on an episodic or spree basis.

The episodic drug user is analogous to the "weekend drunk." Here the amount of drug consumed is important to the effect, and to potential drug-related or psychiatric problems. The spree use of some drugs may well result in acute, toxic reactions--e.g., combination of alcohol and barbiturates--leading to fatal consequences. Such extensive use of drugs may well be considered within the range of psychological and physical destructiveness, or as will later be defined as drug abuse.

The compulsive drug abuser is the category selected for study in this dissertation. Of the fifteen residents of Crisis House nine were judged to be compulsive abusers on the basis of the definition that follows and as designated by the Director of Crisis House. Those

²⁰Robert E. Nixon, *The Art of Growing* (New York: Random House, 1962). Nixon sounds quite in tune with Erik Erikson's epigenetic principle of growth with its developmental stages and tasks. See Erik Erikson, "Identity and the Life Cycle," *Psychological Issues*, I:1 (1959) 50-100. Several drug abuse rehabilitation programs have approached drug abuse from a concept of maturity. Synanon, for example, has often referred to the drug abuser as a "baby" and created a whole system of behavioral restructuring to teach the baby to grow up and become a responsible adult. See Lewis Yablonsky, *The Tunnel Back* (New York: Macmillan, 1965).

An interesting study would be to consider drug abuse on the basis of Erikson's psychosocial and sexual stages of development and the abuser's life style as falling short of Erikson's life tasks as indicated in each stage.

The use of the Self-Insight Questionnaire, described in a later section, was one attempt to utilize Douglas Heath's maturity scale as one factor by which to evaluate Crisis House abusers.

considered to be borderline episodic-compulsive were excluded.

In a broad sense the compulsive abuser of drugs includes the heroin addict, the speed freak, i.e., methamphetamine abusers; the pot head (i.e., marijuana or hashish abuser), and the alcoholic and the chain smoker. The following definition of the drug abuser includes the compulsive abuser in its extreme implications.

The term compulsive drug abuser needs to be defined formally and behaviorally. Formally a compulsive drug abuser refers to any person who non-medically, chronically and excessively²¹ uses a drug or

²¹The terminology in the field of drug abuse is in the process of change. The chronic, excessive, compulsive use of drugs has in the past been called drug dependence, with drug abuse being reserved for any non-medical, sporadic, episodic or spree use of drugs without physical dependence. However, the older definitions failed to make any clear distinction between the physiological and psychological components of drug dependency, and thus no clear distinction between drug abuse and drug dependency. Likewise a previous distinction on the basis of chronicity or longitudinal use of a drug failed to establish dependency. Other definitions of abuse have focused upon social aspects of drug abuse and played down the physical, and intrapsychic aspects. Berger, *op. cit.*, p. 42, indicates that drug abuse involves three entities: a drug with an abuse potential, an individual seeking relief from his troubles, and society in turmoil, disturbing to the abuser and disapproving of his use of the drug.

Some definitions stress only the compulsivity or loss of self-control as abuse. See V. H. Vogel, H. Isbell, and K. W. Chapman, "Present Status of Narcotic Addiction," *Journal, American Medical Association*, CXXXVIII (1948), 1010-1026. The behavioral definition of drug abuse was established on the basis of the composite behavioral effects as indicated by abusers to the question, "Why was your drug use, abuse?" In this dissertation the persons selected for interviews were chosen on the basis of their compulsive drug use as determined by the Director of Crisis House, on the basis of the definition of drug abuse established by Crisis House, and described in a later section of this chapter. Also the drug abusers themselves, in the context of the person-world interview, indicated the content and extent of their psychological and physiological dependence. See Chapter V for further description of this dependence.

drugs²² in order to experience its effects, and sometimes to avoid the discomfort of its absence. The result is physical, spiritual, psychological and social impairment.²³ Tolerance may or may not be present.

Behaviorally, a compulsive drug abuser refers to any person whose behavior, as judged by himself or others in close contact with him, is changed by chronic excessive use of a drug to the point where it limits his potential for relationships with other persons, his bodily and mental functioning, his vocational and educational achievement, and his spiritual fulfillment.

When the drug abuser becomes consciously aware that his abuse of drugs has potentially-destructive results, a crisis is created which

²²The multiplicity of drugs being abused by one individual is a recent phenomenon and makes it difficult to determine which drug he is most dependent upon. In the 1964 World Health Organization's definition of drug dependence great care was taken to emphasize drug dependence of specific drugs, e.g., drug dependence of the barbiturate type, etc. However in the 1969 World Health Organization's definition of drug dependence this emphasis was dropped and the recognition made that "A person may be dependent on more than one drug." See World Health Organization, "W.H.O. Expert Committee on Drug Dependence," *Technical Report Series*, No. 407 (1969), 6.

²³The content of physical, spiritual, psychological and social impairment will be clarified in Chapter V. The interaction of psychological and physical dependence is an interesting phenomenon. Many abusers report abuse is more of a psychological rather than physical dependence and if the psychological needs of a personality are met, the physical dependence disappears. (E.g., note the case of "Art" in *Person-World Review*, Chapter V.)

Crisis House defines drug abuse as the use of a drug to the point that it induces severe crises, or the user perceives his own life style as destructive, or as "use which is detrimental to or impairing of an individual's personal, social, physical or psychological functioning." See the mimeographed "Project Summary of West Hollywood Crisis House" prepared for the California Council of Criminal Justice, Sacramento, CA., p. 9.

implies an awareness of choices.²⁴ Will he react by reducing the intake of drugs and becoming an episodic user? Will he deny the destructive potential and over-react with renewed and increased drug intake, thereby reinforcing his feelings of powerlessness and helplessness? Or will he respond with a renewed desire to become drug-free and seek outside intervention as in the case of those coming to Crisis House? The abuser's decision in this crisis determines his future. For those persons who strive to become drug-free there is a recognition that their compulsive drug abuse has limited their potential growth as human beings. They sense these limitations in terms of their physical body and mind, their relationship to society, family and friends, and their feelings about the need for greater self-esteem.

There is a general recognition among compulsive drug abusers, including those who do not quit, that drug abuse causes deterioration of their physical and mental being with decreases in bodily health, weight loss, lack of mental concentration, and eventual and total death.

The increase of antisocial and criminal behavior so often associated with maintaining the drug habit includes stealing, selling dope, prostitution, and joining the criminal subculture. As a result of entering this subculture a sense of rejection is reinforced by the subculture, and a cynicism and helplessness about future potential in an acceptable society as well. Distrustful, disrespectful, alienating

²⁴ Knowledge of choices, even with death as one absolute, does not always imply healthful decisions. For example, despite the evidence of a link between smoking and lung cancer some smokers continue to smoke and may even increase the habit!

behavior is perpetuated, and with it increasing paranoia and fears of persecution with reference to the police, parents, and all persons who represent the "Establishment." The grave sense of alienation is reinforced by the subculture behavior patterns because not only are those persons who participate in it rejected by larger society, but they reject larger society as well. This alienation from the larger society and the potentials for acceptable growth which it represents implies a loss of a possible future for the individual.

The compulsive drug abuser also feels cut off by his chosen drug behavior from his family and friends. These persons may truly reject him, and the loss of this affirmation of his worth further increases his sense of alienation from society, institutions, and also from the very depths of himself. He feels he cannot function in job, school, or social situations. He lacks self-respect. He lacks any hope in himself even to try to measure up to others' expectations of his creative potentials. What energy he has is put into getting and taking drugs. At least he can be a "damned good dooper," even if he can't make it in society! There is a kind of negative self-esteem in this act of abuse. At least he can try to become an important person, a "heavy dude" to other drug abusers. The attempt is therefore to salvage some small measure of self-confirmation from others, even if it requires negative behavior rewarded by the drug subculture in order to get it.

In all of the above forms a strong theme has been that of rejection or alienation and death. Being alienated from that source

from which one desires his self-confirmation is like facing death. When one's mental or bodily potentials have been deteriorated because of drug abuse, there is a sense of hopelessness and a loss of the present and the future. And new adjustments must be made if the person is to live with the new limits upon his bodily and mental being which he himself has imposed. To face one's own decision to limit his being to look into the yawning depths of despair, and possibly to lose one's faith in any further possibilities for his life. It is to suffer the guilt of one's own shortsighted action, and to need forgiveness for the sin against oneself.

Likewise the loss of the trust and respect of one's family and friends may also feel like being cut off from any growth-potential in the present and future. It confronts him with the need for grace in the face of one's own behavior which has denied him human relationship and with it the love he so desires.

In summary, the compulsive behavior of the drug abuser represents his own kind of death. It is the pain of that brokenness of life and the hope of a gracious and forgiving environment and gracious and forgiving power of Being that encourage the former abuser to try his hand again at living.

Drug

Because, as the preceding section stated, the emphasis is upon the drug abuser rather than the particular drug, it is not so crucial that an extensive list of drugs be included herewith.

The term "drug"²⁵ refers to those substances, organic or inorganic, that have been ingested, inhaled, or injected by needle which are capable of producing a subjective mind-alteration, change in conscious awareness or act as a depressant upon the nervous system, e.g., narcotics such as morphine and heroin, sedatives such as barbiturates or meprobamate, e.g., Miltown or Equanil.

For purposes of this dissertation drugs such as alcohol, caffeine, nicotine, aspirin, antihistamines, etc. will be excluded. It needs to be remembered that the abuse of two major drugs, alcohol and nicotine, have tremendous detrimental effect upon the physical, social, psychological and spiritual well-being of countless persons in society. Their exclusion from this dissertation is in no way intended to imply that they lack abuse potential. Current studies indicate that they remain, by far, the two outstanding drug-abuse problems.²⁶

²⁵ Joel Fort, a leading authority on drugs and their abuse, defines drug more broadly than the above definition. For Fort the word drug "refers to any biologically active substance used in the treatment of illness or for recreation or pleasure. Thus included are aspirin, penicillin, and other antibiotics, antihistamines, antacids, as well as the mind-altering or psychedelic drugs." Such a definition of drugs while etymologically correct tends to confuse the current discussion of drugs of abuse. For further information, see Fort, *The Pleasure Seekers*, p. 4.

²⁶ See Fort, *ibid.*, pp. 35-40. Fort states, "there are more alcoholics in metropolitan San Francisco alone than narcotics addicts in the entire United States." Also see Richard Blum and Associates, *Society and Drugs* (San Francisco: Jossey-Bass, 1969) in which he states that alcoholism remains the number one drug of abuse. Also Peter Marin and Allan Y. Cohen, *Understanding Drug Use* (New York: Harper & Row, 1971), p. 100, says "Alcohol . . . is in reality the most abused drug of all." Of course with alcohol and nicotine, society has provided some social acceptance for their use and abuse, while castigating the abuse of other drugs.

Neurosis

Another term used throughout this dissertation is neurosis. The term, "ontological neurosis" refers to Tillich's concept that "neurosis is the way of avoiding nonbeing by avoiding being."²⁷ Neurosis is a way of avoiding the threat of rejection (non-confirmation of self) by avoiding the risk of self-confirmation. Neurosis is the failure to accept anxiety courageously--through accepting love--and becomes a flight into unreality.

5. RESEARCH METHODOLOGY

Research which concentrates upon the existential situation of the drug abuser requires an understanding of the individual drug abuser and his world. The research methodology most applicable to this concern might be described as descriptive, ideographic and personal rather than quantitative, nomothetic, and objective.

A major form of descriptive research to be included in this dissertation is that proposed by Hill and Kerber as case study research which "describes and interprets all pertinent data from a particular case or limited number of cases . . . and provides greater depth to the research."²⁸

²⁷Tillich, *The Courage to Be*, p. 66.

²⁸Joseph E. Hill and August Kerber, *Models, Methods and Analytical Procedures in Education Research* (Detroit: Wayne State University Press, 1967), pp. 108-109. Hill and Kerber include the case study as a very acceptable form of descriptive research.

The ideographic research perspective is that taken from Allport who in his book, *The Use of Personal Documents in Psychological Science*, distinguishes nomothetic research from ideographic research in the following ways: nomothetic research refers to statistically reliable general principles drawn from a large collection of data from individual lives, and ideographic research refers to generalizations based on a single life studied in depth.²⁹

The personal quality, essential to this research, is clarified by Carl Rogers' suggestion that there are two modes of science as regards psychological research: the strictly objective approach which is "non-human, impersonal, rationally based on knowledge of animal learning," and the "humanistic personal encounter in which concern is with an 'existing, becoming, emerging, experiencing being.'"³⁰ When the second mode is utilized the focus is upon the uniquely human aspects of both therapist and client as well as the therapist-client encounter, and as in the case of this dissertation, of the researcher and drug abuser. It is the study of each man's uniqueness as a special

²⁹ Allport credits Wilhelm Windelband, *Geschichte und Naturwissenschaft* (Strassburg: Heitz & Mundel, 1904), pp. 27ff. with the source of the terms "Ideographic and nomothetic knowledge." See Gordon Allport, *The Use of Personal Documents in Psychological Science* (New York: Social Science Research Council, 1942), pp. 53-57.

While Allport believes that the most rigid tests of scientific procedure are the tests of understanding, prediction, and control, these tests can be based upon a single life as well as a number of lives.

³⁰ Carl Rogers, "Two Divergent Trends," in Rollo May (ed.), *Existential Psychology* (New York: Random House, 1961), pp. 89-92.

characteristic which is found in the ideographic approach.³¹

In emphasizing the descriptive quality of this research the term person-world review³² has been chosen to replace the older term, case study or case history, because it is concerned with both the researcher's understanding of the person's subjective world and with the interactional process between the researcher and the person, which creates an experiential world for the researcher. While the case study was an attempt to gather as much background information as possible about a particular person so to better understand him³³ and thus to reconstruct the world of his subjective experience from his own frame of reference, it often completely neglected the world created by the

³¹Robert W. White, *Lives in Progress* (New York: Holt, Rinehart, & Winston, 1966), p. 7, states that "the study of personality is in part the study of individual differences . . . in temperament and ability." Donald J. Kiesler, "Some Myths of Psychotherapy Research and The Search for a Paradigm," *Psychological Bulletin*, LXV:2 (1966), 110-136, indicates that much research in psychotherapy has operated under the myth that the old labels, e.g., schizophrenia, are of no value for research purposes. Research, Kiesler believes, must provide for individualized study of persons whose uniqueness is valued.

Wilson Van Dusen, "The Natural Depth in Man," in *Person to Person: The Problem of Being Human* (Walnut Creek, CA.: Real People Press, 1967), Carl R. Rogers and Barry Stevens (eds.). Van Dusen contrasts validity in science versus validity in humanism. Validity in science is what can be commonly agreed upon, while validity in humanism is finally determined by the subject himself. Science finds the common in the varied. Humanistic phenomenology finds the varied in the common --p. 214.

³²The Person-World Review takes its roots in existential therapy's understanding of the person-in-his-world or "being-in-the-world." World may be considered in terms of the three modes of world, *Umwelt*, *Mitwelt*, and *Eigenwelt*. For further discussion see Rollo May, *Existence* (New York: Simon and Schuster, 1967), pp. 55-65.

³³Benjamin Kleinmuntz, *Personality Measurement* (Homewood, Ill.: Dorsey Press, 1967), p. 160.

interaction of the person with the researcher.³⁴ The use of the person-world review in this dissertation is based upon the assumption that the interview itself will bring out significant aspects of the person and his chosen means of coping.³⁵

The person-world approach to gathering research data has had proponents in the past and present. Antoine Boisen's classic studies of mental patients as "living human documents" involved a warm, human approach of chaplains in mental hospitals at a time when mental patients were often considered less than human by the general public. Even with Boisen, however, the focus was not primarily the interactional process between the chaplain and the patient, but an understanding of the patient.³⁶

The person-world review utilizes two interacting aspects, the person whose being cannot be understood apart from his relationships with other persons who become a part of his world; and the interaction of others with him, i.e., also the world, which is represented by the research himself. This focus upon the interactional process, while pioneered in psychotherapy by men like Harry Stack Sullivan, has more

³⁴The tradition of Sullivan and his term, "interpersonal" made this client-therapist interaction crucial to the whole therapy process. See Harry Stack Sullivan, *The Psychiatric Interview* (New York: Norton, 1954), p. 3.

³⁵Many psychotherapies are based upon the assumption that all behavior has meaning and gives clues to the person's internal frame of reference and thus to his world.

³⁶It might be said in this sense that Boisen was a forerunner of Carl Rogers' "client-centered therapy."

recently been applied to the emphasis upon greater personal involvement of the researcher in and with his subjects as utilized by Erik Erikson and Kenneth Keniston. Erikson's study of the life of Gandhi reveals his understanding of not only the need to understand the intra-psychic phenomenon of the individual but also the context of the interviewer and his intra-psychic world, the context of the community as it views both the interviewer and Gandhi, and the context in history of all the persons and communities involved. In this new sense the recorder-researcher does not simply enter the other person's world or life history, in order to record it, but he is also making history as well.³⁷ In the research for *The Young Radicals*, Keniston suggests that his subjective involvement with the alienated and radical youth he was studying and interviewing was thoroughly essential for understanding them as persons and experiencing their worlds.³⁸

Selection of Persons for Study

For the descriptive research in this dissertation nine of the fifteen residents of Crisis House, West Hollywood, were seen individually in one interview of approximately two hours. These persons were selected on the basis of several criteria:

³⁷ Erik Erikson, *Gandhi's Truth* (New York: Norton, 1969).

³⁸ Kenneth Keniston, *The Young Radicals* (New York: Harcourt, Brace and World, 1968), Appendix A, pp. 291-296. Keniston indicates there is no such thing as total objectivity, and the interviewer's reactions to persons interviewed constitutes a major part of the data. The researcher is his own microscope.

- (1) Each person has been in Crisis House at least two weeks, so that he is less confused, more verbal, mentally alert and has had a chance to build up some self confidence, which enables him to become more honest and trusting of others.
- (2) The person's abuse of some drug or drugs has been a predisposing factor in his entering Crisis House.
- (3) The person's drug abuse life style has been judged by the staff as compulsive.³⁹
- (4) Each person is willing to give time for the interview.
- (5) Each person is not openly hostile to the research purposes nor difficult to communicate with.

a. *Choice of Crisis House for the Study.* Several factors were involved in the selection of Crisis House as the agency to provide persons for the interviews:

- (1) Several drug rehabilitation agencies were excluded, i.e., Teen Challenge, Synanon, and the L. A. Free Clinic, because
 - In the L. A. Free Clinic there was no opportunity to maintain a time-extended relationship between the interviewee and the interviewer as the setting is strictly a walk-in setting.
 - Recent drug studies of Teen Challenge excluded further studies.
 - Synanon would not allow the researcher-interviewer to associate with recently admitted drug abusers on a first hand, direct basis.
- (2) Crisis House members, if they are drug abusers are self-defined abusers, i.e., drug abuse has become a problem for them so that it "messes up" their work, relationships, physical functioning, etc.
- (3) The Crisis House Director has been very cooperative in affording the researcher-interviewer access to staff meetings and insights into the personalities of House members and has shown an interest in the research by making space and time available for the interviews.

³⁹The criteria for using this term have been previously defined.

b. Setting of Crisis House. Crisis House was established in August, 1969 by the West Hollywood Presbyterian Church and the West Hollywood branch of the Rotary Club as a non-repressive, therapeutic residential community for youthful drug abusers. While many young persons entering Crisis House have a history of drug involvement, the program of the House is designed to accommodate young persons with a variety of personal, family or social problems and in many cases has provided a constructive alternative to institutionalization or incarceration of young persons.

The major objectives of Crisis House are the prevention and treatment of drug abuse:

- Prevention. To prevent drug use from becoming abuse and from doing peripheral damage to the occasional user in his person or his interpersonal relationships.
- Treatment. To help the drug abuser overcome his dependency, whether physical or psychological; to intervene in crisis; and to encourage the development in habitual drug abusers of alternative life styles.⁴⁰

The therapeutic goal of Crisis House is to aid its members to become functioning, drug-free persons who can lead normally productive lives as students or employees because they have found a viable life alternative to drug abuse.

An introductory pamphlet describing Crisis House states that admission requires "primarily, that a young person has perceived his or her life style brought about by drug usage is destructive."⁴¹ A

⁴⁰"Project Summary of West Hollywood Crisis House," p. 1.

⁴¹"Crisis House," pamphlet, mimeographed by Crisis House, West Hollywood, CA., August 1970.

desire for self and others' help in interrupting this destructive life pattern is also paramount.

Certain special patterns of drug abuse are beyond the scope of Crisis House, e.g., heroin or barbiturate overdoses which require immediate, medical, inpatient assistance. Alcoholics and long-term heroin addicts may also be referred to agencies which specialize in these addictive problems.

Crisis House is currently located at 7267 Franklin Avenue, in the West Hollywood area of Los Angeles. It has a capacity to house ten to seventeen full time, co-ed residents.

The main structure is a seventeen room house consisting of a kitchen, dining room, a staff office with sleeping facilities, a large living room, a den, four bathrooms, and seven bedrooms. A duplex on the rear of the property is used for a director's office, live-in resident counselor facilities, and an experimental after-care unit.

The original financial support for Crisis House came from the West Hollywood Presbyterian Church and the West Hollywood branch of the Rotary Club. At present other sources of financial support include the Wilshire branch of the Kiwanis, and the Sunset Lions. Federal funding has been secured for two years under the provisions of the Omnibus Crime Control and Safe Streets Act of 1968. Crisis House is a non-profit corporation, established as a private, non-sectarian, residential care facility.

Approximately fifty percent of the operating funds are received from the residents who pay \$25 to \$30 per week from money they have

earned through their jobs. Each resident's paying "his own way" is a crucial part of the House's program. The balance of the income is presently received from the federal funding and contributing service clubs, e.g., Rotary, Lions, Kiwanis, churches and corporations.

The program at Crisis House is designed to assist the young drug abuser to overcome his dependency on drugs and to develop a more useful and satisfying life style.

The usual stay for a resident is nine months or less. House members work at jobs in the community, in the House, or attend school. Ages of residents range from sixteen to twenty-five years. All are expected to take part in the House chores, clean their own living space, pay for their room and board from money earned by their own work, become involved in various recreational activities, creative arts, and maintain attendance in an on-going, bi-weekly therapy group. Emphasis is also placed upon groups for parents of residents and resident-parent groups with the goals of improved communication, behavior, and a general reduction of the "addictogenic"⁴² effect of parents and family

⁴²Ralph B. Little and Manuel M. Pearson, "The Management of Pathologic Interdependency in Drug Addiction," *American Journal of Psychiatry*, CXXIII:5 (November 1966), 554-560. Little and Pearson believe that a spouse or parent or even the family may be a source of re-enforcement of the drug abuser's abuse. They describe the relationship between the drug addict and the "addictor" as an "addictogenic relationship" in which the "addicted individual often depends on his addicting agent for his adaptation to his interpersonal environment." This addictogenic relationship is likened to the schizophrenogenic relationship between some mothers and their children, which may unwittingly lead to types of behavior finally revealed. Such a relationship is symbiotic, and Little and Pearson believe that the addict often has such relationships with a significant member of his family.

upon the addict.

The program is directed toward the three drug-use life styles previously described as experimental, episodic and compulsive. Since the founding of Crisis House in August of 1969, to the year ending August 31, 1970, most of the seventy-three residents could be described as having participated in one or more of the three drug-use life styles. The proportion and distribution of the drug-use life styles included: experimental = twenty-one persons; episodic = twenty-nine persons; compulsive = twelve persons, and no previous drug use = eleven persons.⁴³ Of the fifteen residents included in this dissertation at the time interviews were recorded, the following distribution is noted: experimental = one person; episodic = five persons; compulsive = nine persons.

Obtaining the Data

A variety of methods have been utilized for obtaining the illustrative data needed for the person-world review. The methods chosen included a semi-structured interview schedule, draw yourself art work, Self-Insight Questionnaire, and observations.

The major method, a semi-structured interview format, was chosen because it provided the best means of encountering, in a person to person conversational and informal manner⁴⁴ the interviewee's

⁴³"Project Summary of West Hollywood Crisis House," p. 10.

⁴⁴Kleinmuntz recommends the unstructured interview as offering greater freedom to identify and explore general problem areas. Such

attitudes, frame of reference and intensity of feelings concerning the interview topics. It was not the intention of the interviewer to gather data which would be compared with a larger population or control group, but simply to understand the interviewee's world, feelings, and relationships as he perceived them. The semi-structured interview format appeared to be most feasible for this task. By semi-structured is meant that while certain topics were to be covered, with questions related to each topic, these were not presented in a set or fixed sequence but presented as they arose more naturally in the context of the conversation.

The topics presented in the interview format were similar to those found in the psychiatric case presentation form used by the Claremont Area Pastoral Counseling Center in its weekly case presentations by the staff before a consulting psychiatrist.⁴⁵ However these topics were adapted to fit the needs of the specific drug abuse focus. An assumption implicit in the gathering of this basic identifying, developmental and relationship information concerning the abuser is that his present personality is part of a continuous process of development.⁴⁶ Each individual's own process of development has its own

an interview actually resembles an ordinary conversation between two persons making it a more natural and relaxed situation. See Kleinmuntz, *op. cit.*, pp. 145, 149.

⁴⁵ See the appendix for a copy of the case presentation form used by the Claremont Area Pastoral Counseling Center and the adapted form for use in this dissertation.

⁴⁶ Kleinmuntz, *op. cit.*, p. 161.

Sigmund Freud popularized the notion that all human behavior

unique components and their interactions which only the abuser can elucidate to the interviewer.

In the formulation of the interview questions the emphases of Kahn and Cannell were followed.⁴⁷ These included the use of open-ended questions in ascertaining the interviewee's attitudes, frame of reference,⁴⁸ and intensity of feelings; the funnel approach to question composition and sequence of presentation, and the importance of pretesting the interview schedule.

The original interview schedule was presented at Shalom House,⁴⁹ a drug abuse residential house sponsored by the California Baptist Seminary in West Covina, California. The first conclusion reached by

has meaning through the study of various examples such as the "slip of the tongue." John Dollard also emphasized the importance and relevance of all of a client's behavior from childhood to death in his criteria for taking case histories. See John Dollard, *Criteria for the Life History* (New Haven: Yale University Press, 1935), pp. 8-36.

⁴⁷Robert L. Kahn and Charles F. Cannell, *The Dynamics of Interviewing* (New York: Wiley, 1957), and Kahn and Cannell, "Interviewing" in Gardner Lindzey and Elliott Aronson (eds.), *Handbook of Social Psychology* (Reading, Mass.: Addison-Wesley, 1968).

⁴⁸A common linguistic frame of reference is important to understanding any subculture such as the drug subculture.

⁴⁹Shalom House has many similarities to Crisis House. It is a residential community for youthful drug abusers. Its staff orientation and program developed in a similar fashion to Crisis House: as a non-repressive program started by concerned church laymen. It is staffed by seminarians of the California Baptist Seminary who have had experience in counseling and working with youth. Its program is not "religiously" oriented in terms of explicit religious indoctrination, e.g., worship services, prayer meetings, etc. It differs from Crisis House in terms of major drugs abused by its residents. Although its residents have used a variety of drugs, mostly barbiturates and amphetamines have been abused, as compared with the more common inclusion of heroin among Crisis House abusers.

pretesting was that the original interview schedule was too long and burdensome, and elicited biased answers. Besides the over-abundance of questions, it was discovered that many questions were poorly phrased so as to elicit biased answers or feed-in answers, i.e., interviewer's questions tended to become statements which received only responses of yes or no, thus reducing the hoped for free responses of persons interviewed. On the basis of this pretest experience the number of questions was reduced from about sixty to twenty. The questions retained focused primarily upon certain areas of the abuser's relationships, e.g., work and with his boss, family with parents and siblings, school with friends, teachers, and other school authorities, and with the police. The intention was to discover those areas of most and least confirmation of his worth as a person, as perceived by himself. Frequently questions were not asked in the order outlined on the schedule because they arose in another context, often earlier than previously assumed.

The overall format of the data gathering included three parts. First was the tape-recorded interview which included such basic identifying information as name, age, sex, marital status, and occupational skills; a brief drug history indicating the kinds of drugs abused, length of abuse, motives and self-perceptions of reasons why his drug usage constituted abuse for him and why he wanted to enter Crisis House; and detailed information about his relationships with parents, siblings, friends, school teachers and authorities, work bosses and police.

The second part of the format began when the interview areas had been covered sufficiently to meet the interviewer's satisfaction. Here the interviewee was asked to draw himself, using colored crayons, in any forms, shapes, or dimensions that he desired, making three pictures. The first picture was to express how he saw himself in relation to his friends outside the House, the second picture how he saw himself in relation to his family, and the third picture how he saw himself in relation to other members of Crisis House. The abuser's self-explanations of these drawings were tape-recorded.

The third and final part of the format was the administration of a nineteen-item Self-Insight Questionnaire. The Self-Insight Questionnaire is a thirty-item bipolar, personality-traits inventory developed by Douglas Heath for measuring the emotional maturity of young adults. For the purposes of this dissertation only fifteen of the thirty bipolar items were selected, with four added by the researcher, for a total of nineteen bipolar trait scales. The fifteen bipolar items were selected on the basis of their ability to describe in terms of emotional growth the various polar elements implied in Tillich's ontological polarities of freedom and destiny, dynamics and form, and individualization and participation. The four bipolar traits added by the researcher were items number 12, 15, 16, and 19.⁵⁰

The title, Self-Insight Questionnaire, was deliberately

⁵⁰ See the appendix for a copy of this "Self-Insight Questionnaire" along with a sample scored graph of findings. For Heath's original questionnaire, see Douglas H. Heath, *Exploration of Maturity* (New York: Appleton-Century-Crofts, 1965), pp. 114ff.

retained to avoid any reference to maturity or immaturity, as these items often evoke evaluative responses which would bias the results and reinforce the desire to respond positively to those items considered to measure socially desirable personality traits.

The abuser was asked to respond to the bipolar items on the basis of present feelings about himself rather than attempting to remember the feelings he had when he was abusing drugs. The results of the Self-Insight Questionnaire, therefore, reflect the abuser's present self-perception or the present perceptions of others.

The whole matter of self-image stability and change, i.e., use of pre-test, mid-test, and post-test to determine stability by having the same ratings over a period of time and by several testings, was not considered of prime concern here. However the question of self-image accuracy was considered important. The accuracy between self-perception and the perceptions others have of the individual being rated was achieved through three SIQ scores for each individual: one from the given individual's own taking of the SIQ, one from the taking the SIQ by a friend of his choice, and one representing the joint efforts of two staff members. It was assumed that the self-chosen friend's perception might more closely correspond with an individual's own perception of himself, i.e., that a "friend" would not be considered as one who would negatively evaluate the individual, and that the perception of the staff might provide a more accurate correction of the friend's possible bias.⁵¹

⁵¹See the appendix for sample graphs in which this was not the case, i.e., a friend's evaluation was not congruent with the rated's

In the creation of an emotional maturity profile to plot the SIQ results, a graph was used with one polar trait being given positive value and placed on the top of the graph, while its opposite was given a more negative value and placed at the bottom of the graph. However, as regards some traits a balance was more important.⁵² The positive and negative values of the traits were determined according to Heath's criteria for maturity and immaturity as established in the Haverford Study.⁵³

Observational data added a fourth dimension to the previous three data gathering methods. Following each interview, the interviewer noted in brief summary the general appearance of the interviewee, his emotional tone and thought processes. It was decided that this observational material adds the dimension of the direct involvement of the interviewer as he experiences the interviewee in his world and

own self-rating.

⁵² This was especially true of item 2, independence-dependence in which interdependence is the ideal; item 10, cautious-adventurous, in which "adventurousness" as regards a suicidal use of drugs shows immaturity rather than maturity; and item 12, stubborn-compliant, in which there is a need for self-confidence without compliance.

⁵³ Some of the qualities determined as characteristic of maturity include: well-organized, fulfilled potential, energetic, purposeful, ambitious, emotionally involved with others, stable, honest, responsible, independent, enthusiastic, goal directed, decisive, flexible, predictable, etc. While immaturity includes these characteristics: poorly organized, erratic, illogical, purposeless, impulsive, low aspirations, unfulfilled potentials, indecisive, dependent, apathetic, unpredictable, self-centered, etc. For further indications see Heath, *op. cit.*, p. 135f.

relationships.⁵⁴ The interviewer also noted the interviewee's interactions in his casual relationships with other House members. Whenever the interviewer was present at group therapy sessions these observations of the various interaction dynamics were also noted.

Presentation of the data in Chapter V will utilize the abuser's own recorded statements whenever possible, and will focus upon evaluative conclusions dealing with three major questions: a) what is bringing about self-integration or self-disintegration in his life? b) what is bringing about self-creativity or self-destruction in his life? and c) what is bringing about self-transcendence or self-profanization in his life?⁵⁵

In summary, it needs to be reiterated that the use of all materials described in these foregoing pages are intended for illustrative purposes only, not as quantitative substantiation of the theses. The use of the person-world review materials in this manner is quite

⁵⁴ Direct observation, according to Richardson, Dohrenwend, and Klein may be the best source of information where persons assume their activities may be considered anti-social or deviant to others. See Stephen A. Richardson, Barbara Snell Dohrenwend, and David Klein, *Interviewing* (New York: Basic, 1965), pp. 11-13.

For a good study of observation used in social research before, during, and following an event see Leon Festinger, Henry W. Riecken, and Stanley Schacter, *When Prophecy Fails* (Minneapolis: University of Minnesota, 1956).

Observation of nonverbal responses have been popularized by books like Julius Fast, *Body Language* (New York: M. Evans, 1970). See Alexander Lowen, *Betrayal of the Body* (London: Macmillan, 1967).

⁵⁵ For a complete list of these and other evaluative summary questions see the appendix, under "Evaluative Summary" of the "Interview Item Sheet of the Person-World Review."

legitimate according to Shontz.⁵⁶ The use of such materials will be further realized in the following chapters.

The remainder of this dissertation is divided into three parts. In Part I, the onto-theological model of man will be constructed beginning first with definitions and theoretical considerations in constructing a model of man as contrasted with the Alienated Man model. This is followed by a more systematic presentation of Paul Tillich's ontology of being as a basis of the onto-theological model.

The onto-theological model will be applied to the meaning of drug abuse in Part II. After discussing several implications of drug abuse as a compulsive desire for self-confirmation (love), as immaturity, and as ontological neurosis, these concepts will be illustrated through case study materials of youthful drug abusers.

In Part III, the implications of the onto-theological model for the pastoral counseling of drug abusers will be considered along with suggestions for further research in this field.

⁵⁶Franklin C. Shontz, *Research Methods in Personality* (New York: Appleton-Century-Crofts, 1965), p. 70.

PART I

CONSTRUCTION OF THE
ONTO-THEOLOGICAL MODEL OF MAN

CHAPTER II

THEORETICAL CONSIDERATIONS

1. ONTO-THEOLOGICAL

Every study of man and his behavior starts from a particular perspective with its own presuppositions about the nature of the structure of being. The perspective from which this dissertation proceeds is onto-theological.¹

What is the meaning of "onto-theological" and how does it differ from the more traditional, forensic theological understanding?

The term, onto-theological, is intended to emphasize man's basic identity as a being in relation to the Ground of all being.² It is ontological because it presumes a subject-object structure of being and the question of the negation of being, i.e., nonbeing. It is theological insofar as it assumes an ultimate ground and reality

¹This model relies heavily upon Paul Tillich's, *Systematic Theology* (Chicago: University of Chicago Press, 1967), as its *Urground*.

²Historically, metaphysics was the philosophical study of the structure of being, while theology has often been considered as the study of the nature of Ultimate Being, symbolically called "God." Both Heidegger and Tillich suggest that the connotation of metaphysics is confusing. Tillich replaces it with "ontology," while Heidegger maintains the term but broadens its meaning. Tillich contends that since metaphysics talks of going beyond to a transcendent realm of being, its attempt to posit a structure of being starting with non-being is impossible. Tillich says that even the metaphysical question so often quoted to indicate starting with nonbeing, "Why is there something; why not nothing?" in effect attributes being to nothing! The result is a tautology, Tillich believes. See Tillich, *ibid.*, I, 20, 163. Also see Martin Heidegger, *Identity and Difference* (New York: Harper & Row, 1969), pp. 15, 54.

beyond itself.³

The onto-theological model of man is not traditional in its theological terminology. It speaks of existential guilt and anxiety rather than theological guilt and sin,⁴ of alienated man rather than sinner, of self-acceptance rather than justification by faith, of the courage to be onself rather than divine forgiveness, and of the New Being rather than the converted sinner or imputed righteousness. Its symbols of "God" describe God not as "a" being, but as the basis and process of life itself,⁵ the Ultimate Ground of Being, as Ultimate Concern, as the Power of Being and the Power of Love. By the substitution of such terms the theological "traditionalists" fear a reduction of all theological terms to non-existence.⁶

In the more traditional, forensic perspective, theology needs to maintain a strict dualism between man and God, as it does between

³This is the sense in which Heidegger uses the term, onto-theologic, and sees it as relating being as such to the whole of all beings which is the generative ground of being. Metaphysics studies this relationship and for this reason Heidegger labels it onto-theologic. See Heidegger, *ibid.*, pp. 15, 54.

The ontology-theology tie is also expressed by Tillich when he states that "every creative philosopher is a hidden theologian." Tillich, *op. cit.*, I, 25.

⁴Joseph Havens, (ed.), *Psychology and Religion* (Princeton: Van Nostrand, 1968), p. 92.

⁵Tillich states that "In the symbol, 'God,' the ontological polarities are unconditionally united." Tillich, *op. cit.*, I, 244. Also "God participates in everything that is, he has community with it; he shares in its destiny." Tillich, *ibid.*, I, 245.

⁶Havens, *op. cit.*, p. 92. The traditionalists fear a loss of traditional terms to psychologized forms or categories.

theology and psychology, theology and sociology, etc. Any hint of *analogia entis* would be heresy.⁷ This dualism between man and God is also encountered as a dualism within man, between body and soul.⁸ The being of man and God are understood as distinct, separated entities. Revelation is primarily understood as transrational with the unconscious and ecstatic experiences remaining central. Finite being is not acceptable as it exists but must be changed and made righteous before it is acceptable.

In contrast to this approach of forensic theology, the onto-theological understanding does not create an absolute separation between man and God, nor within man between his body and soul. There is only one ground of being and only one reality. The ultimate dimension or quality of reality is encountered in the one reality.

Wholeness--bodily and mental--and "holiness" come together in the union of body and soul. Holiness is not an imitation of certain

⁷ Tillich believes such an analogy is necessary to talk at all about God. See Tillich, *op. cit.*, I, 239-240. This is because "being itself" is the only non-symbolic way one has of referring to God.

⁸ In effect, both the ascetic and the legalistic forms of theology have trouble accepting finite being for itself. Legalism attempts to command and make conditional that which must remain unconditional and uncommanded and therefore precedes and fulfills the commandment, i.e., love. Ontological asceticism, on the other hand, devalues finite being and identifies finitude and the "Fall." It assumes that finite reality is beyond salvation and therefore completely negates finite reality. It creates an unavoidable gulf and dualism between body and soul while denigrating the body. In the end asceticism and legalism appear to have much in common. In the old Puritan Calvinism of an earlier era, both elements are seen in attitudes towards the body, sex, pleasure, work, etc. See Tillich, *ibid.*, II, 80ff.

"spiritual" attributes (at the expense of and punishment of the body) but "is bound up with an authentic human life and with the uniqueness, with the limited talents and potentialities of the individual which are his truth."⁹ In this sense finite being is not devalued, but transformed by the Power of Being itself. Nor is man's individuality absorbed into the identity of Ultimate Being. The attitude which makes this healing and wholeness (as reunion) possible is faith. This faith "means being grasped by a power that is greater than we are, a power that shakes us and turns us, and transforms us and heals us."¹⁰ To accept faith means to have the courage to "accept one's self as something which is eternally important, eternally loved, and eternally accepted."¹¹ The result is wholeness, the reconciliation of man's being with the Ground of all being, which is described as the "New Being." This New Being is not the old being simply converted by a radical act of God, but a new reality in which the self-estrangement of man's existence is overcome and reconciliation, creativity, meaning and hope are actualized.¹²

Another significant difference between the onto-theological

⁹ Josef Goldbrunner, *Holiness is Wholeness* (New York: Pantheon, 1955), p. 27.

¹⁰ Paul Tillich, *The New Being* (New York: Charles Scribner's Sons, 1955), p. 38. According to Carl Michalson, for Tillich, faith is not one's radical end, because the "revelation of meaning was already implicit in the fact of being." See Carl Michalson, *Worldly Theology* (New York: Charles Scribner's Sons, 1967), p. 35.

¹¹ Tillich, *The New Being*, p. 22.

¹² Tillich, *Systematic Theology*, I, 49.

and the forensic theological approaches may best be illustrated in Martin Buber's discussion of the two types of faith. Buber describes faith as a trust in a person, and faith as the acknowledgement of a thing to be true.¹³

Faith as trust describes man's relationship to the unconditioned in which he finds himself as a member of a covenant community. Here the important factor is the "contact of my entire being with the one in whom I trust."¹⁴ Faith as trust emphasizes a direct relationship between two entities in which unconditional love of the person as person is central, and the worth of the person as person is affirmed; he is accepted into the community without the requirement of previous changes in order to be accepted. This is the perspective declared by the onto-theological model of man. Buber believes Jesus depicts this type of faith.

In the second type, faith as acknowledged truth, man is "converted" to it. In some sense his being is not acceptable as he is but he must be changed before he is worthy of being loved and accepted. Here an isolated individual is converted and the community arises as a "joining together of converted individuals."¹⁵ Here the act of acknowledging the truth is important before being converted to it. This is the way of conditional love. It is a legalism in which man's

¹³ Martin Buber, *Two Types of Faith* (London: Routledge and Kegan Paul, 1951), p. 7.

¹⁴ *Ibid.*, p. 8.

¹⁵ *Ibid.*, p. 9.

being has to be changed before he is worthy or acceptable. Only then is justification a possibility, based upon an "act" of acknowledged truth. Faith here requires prescribed actions before man is acceptable and his being is confirmed as worthwhile. This is the perspective previously defined as the forensic theological way (and also those of the ascetic-legalistic forms as well). In pure form this is the view of classical Christianity as Buber views it.

In the previous distinctions between the onto-theological and the forensic theological perspectives, it appears that the onto-theological understanding of man reflects more of the Jewish principle of faith as exemplified in Jesus than that of traditional Christianity. Such a faith takes seriously the radical distinctions between man's essential and existential characteristics.

To speak of man as he essentially is, is to speak of his potentials, what he ought to be in contrast to what he actually is. It is in some sense to speak of his potentials for freedom, growth and change, and relationship with all of the various aspects of his world, e.g., participation through social relationships, knowledge and reason, and religious symbols. These essential characteristics of man's being are in the context of finitude. He is limited in time, space, causality and substance. To actualize some of his potentials in one direction may be to limit himself in another. Man's being is thus limited by non-being, i.e., not only does he have the possibility of affirming himself through his use of his freedom, or growth, or communion with other persons but also the possibility of being over-

whelmed by his destiny, isolated by his individuality, and atrophied by his moral or attitudinal rigidity.

To speak of man as he is existentially is to speak of him as an ambiguous mixture of essential and existential elements. He is not what he essentially is. Traditionally (in the Judeo-Christian tradition) the concept of the "Fall" has been used to explain man's use of his finite freedom, and his turning away from his Ground of being in terms of its place as the Source of his being. Unbelief, *hubris* and concupiscence are the terms Tillich uses to describe the expressions of man's turning away from his Source of being. In all three ways man chooses to separate himself from his world. The loss of his context of being, i.e., his world, implies the loss of his self as well. Estrangement or alienation are crucial characteristics of man as he existentially is.

In summary, described existentially man is limited by sin, guilt, death, emptiness and meaninglessness and continually must face these threats of nonbeing with some sense of self-affirmation, if he is to move towards any reunion with the Ground of his essence, and the real Source and Depth of his being. The consequence of such a stance is "Alienated Man," the model of man exemplified in the drug abuser.

2. ALIENATED MAN

In present day usage alienation has become a popularized expression, describing a wide range of existential conditions and behaviors. In his study of alienation Josephson concluded that:

Alienation has been used by philosophers, psychologists, and sociologists to refer to an extraordinary variety of psychosocial disorders, including the loss of self, anxiety states, anomie, despair, depersonalization, rootlessness, apathy, social disorganization, loneliness, atomization, powerlessness, meaninglessness, isolation, pessimism, and the loss of beliefs and values.¹⁶

Most of these terms describe a *post facto* situation, rather than dealing with the state of being which might be called an alienated state of being. Furthermore, several of these behavioral descriptions appear counter-productive in the establishment of a definition of alienation within a total context of man's being, as only one intermediate stage in the process of man's becoming.

Several definitions of alienation which appear counter-productive in the creation of a model of Alienated Man are those which (1) identify man's total nature with some expression of his estranged condition; (2) imply that alienation is conditionally dependent upon outside social pressures; (3) suggest that alienation is primarily a subjective, and biased, description of life-styles and behavior that the definer disapproves of; (4) and the understanding of alienation as being strictly self-chosen behavior.

Those who identify man's total nature with some expression of his estranged condition stress man's sense of hopelessness, his futility and ultimate despair as though these represent the fundamental condition into which he is born and destined to live. There is an

¹⁶ Josephson believes several concepts most fundamentally linked with alienation are anomie, loneliness and self-alienation. See Eric and Mary Josephson (eds.), *Man Alone* (New York: Dell, 1962), pp. 12-13ff.

implicit determinism in this view, as though at best man can only adjust himself to this state of his being, and should stop trying to overcome an impossible gulf between who he is and what he ought to be or is meant to become.¹⁷

The viewpoint that stresses outside social pressures upon man creates a dichotomy between an evil, depersonalized industrial society and a good, but helpless man. Such utopian interpretations fail to recognize the radical ambiguity of man's nature. Other notions which refer to alienation as though it were a disease to be cured once and for all, also imply an outside power which takes over a man and over which he has no control.¹⁸

There are also limitations to the understanding of alienation as socially disapproved life styles and behavior. By what norms is alienating behavior to be judged? Often those persons whose norms and values are offended place the label of "alienated youth" upon any expression of hostility and aggression. The matter is highly

¹⁷See Sartre's play, "No Exit" in which the emotional implications are that man's existential condition reveals hopelessness, futility and ultimate despair as man's lot without any hope of any transcendent power which may enable man to transcend his own existential shock. The distinction being drawn here is that of contrasting a humanistic perspective with a more theistic one. From a kind of deterministic humanism, man has no belief in the Power of Being which can grasp him and offer him the hope and actualization of his being, even in an ambiguous manner. See Jean Paul Sartre, *No Exit and The Flies*, (New York: A. A. Knopf, 1954).

¹⁸Tillich most strongly contests Fromm's notion that alienation can be corrected by psychiatric techniques, or social reform on the social level, as though alienation were simply caused by a depersonalized industrial society. Such an idea Tillich considers as utopian, and non-historical. See Paul Tillich, "Erich Fromm's *The Sane Society*," *Pastoral Psychology*, VI:56 (September 1955), 13-16.

subjective. Others may reserve the title alienation for those acts of anarchy and violence against other political groups or social institutions. Furthermore, some indiscriminately label as alienation any expressions of teenage youth who in their emerging independence contest their parents' values and sensibilities, and thus though acting somewhat true to their psychosocial developmental process, may be considered as hostile non-conformists to be criticized. The problem here is the subjectivity and diffusion of the meaning of the term, "alienation."¹⁹

Finally, there are those who define alienation as being strictly self-chosen behavior. It is "alienation whose immediate agent is the self which is freely chosen rather than imposed and . . . alienation that involves an active rejection of the focus of alienation."²⁰ Keniston calls this type of alienation "individual alienation" because the alienated individual is the agent of his own alienation. Here any original relationship is replaced by manifest rejection. The focus is upon the self-chosen nature of alienation but without fully explaining why the self chooses such behavior. This view fails to understand the interaction of self and its freedom with other selves,

¹⁹Keniston reserves the term "alienation" for the "explicit rejection 'freely' chosen by the individual, of what he perceives as the dominant values or norms of his society." See Kenneth Keniston, *The Uncommitted* (New York: Harcourt, Brace, 1965), p. 455.

²⁰*Ibid.*, p. 464. Keniston perceives alienation as a continuum of degrees starting with the extremes of acute psychosis, subversive and revolutionary activities and sociopathic criminality and moving to individual alienation and finally to conformism with its repressive policing activities, compulsive psychological conformity, etc. p. 465.

or the world, and its counterbalancing limit upon one's freedom. In some sense Keniston is implying a radical freedom of self which fails to consider the ambiguity of man and his finite freedom. Furthermore, self-chosen alienation, possibly as an attempt to retain some limited sense of self-affirmation, is less heroic than painted by Keniston's brush.

The difficulty with all of these preceding concepts of alienation is that they tend to approach alienation from a negative perspective, as though the intended state of man's being has to be deduced from the negations of his being. By contrast, alienation from the perspective of an onto-theological model of man is considered to be simply one stage, which may or may not become permanent, in man's process of restoration of his primal relationship with the Ground of his being.²¹

This means that man does not choose alienation as a first choice. The basic thrust of his being is towards relatedness with other selves, with the world, and with those unrealized potentials within oneself. Man is that being whose true identity is found only in relationship. Tillich has said without the self there can be no

²¹Friedman in talking about the place of alienation in Tillich, finds three stages: stage one is man's essential bond with the world, his essential goodness, stage two is man's existential estrangement from the world, and stage three is the progress of the self-beyond essence and existence to a New Being in which the cleavage is overcome and healed. See Maurice Friedman, *To Deny our Nothingness* (New York: Delacorte Press, 1968), p. 278.

These three stages correspond in Christian theology to three theological concepts of Creation, Fall, and Salvation and Sanctification.

world and without the world there can be no self.

The thrust towards relatedness in man is a thrust towards re-union with the rest of creation, all being. This re-union becomes blocked in man as existential being, which makes the experience of alienation so poignant, potent and tragic. The experience of alienation is an experience of realizing that one does not have that depth relationship with others, with his own potentials nor with nature, the world, etc. that he desires. The subsequent feeling may be one of emptiness and loss of a kind of primary faith and strength which in the very fabric of being affirms man as a whole, a unity, at-one with all being.

Thus, to some degree alienation means being an alien in relation to the fatherland from which man knows he has come and to whom he wants and needs desperately to return. Ontologically, it is every man's participation in the words of Saint Augustine, that "My soul is restless until it finds its rest in Thee."

Alienation might thus be described as a compulsive restlessness in man to be re-united with the very depths of his being and with all other being. This restlessness has previously been described as a thrust towards union or relatedness, in which one's true identity is discovered and celebrated. This restlessness will later be clarified in terms of a two-pronged anxiety. One prong is the active energy moving, exciting, stirring one's being towards re-union, while the other prong is a fearful awareness that such re-union may be impossible. Such anxiety leads one to try to grasp his acceptance. As the

acceptance of his being by the Ground of all being comes into conflict with his fear of rejection, man feels cut off by the Ground of his being. At this point alienation is experienced as despair, as ultimate rejection, as ultimate destiny and limitations upon even man's finite freedom to choose to faith in his acceptance. The experience of feeling cut off²² is projected onto the structure of reality, so that others and even nature is perceived as rejecting. In the extreme psychiatric sense this may be termed paranoia, as a suspiciousness concerning the whole structure of reality, other persons, etc. This is the world which the drug abuser knows well. Fiddle portrays this experience of many drug abusers when he says:

For the alienated drug user the world is seen as a hostile and sometimes confusing scene in which the individual really is not at home. The addict--especially if he lives the paranoid life, feeling himself to be something of a nomad in a group of nomads--experiences bitter loneliness . . . he experiences himself as a stranger amid strangers, and even acts in an ambiguous way towards fellow addicts, depending on the state of the market for drugs and his position within that market.²³

What needs repeatedly to be recognized is that even in the behaviors which are labeled "alienated" psychotic, sociopathic and criminal there is an attempted positive movement towards gaining some

²²There are various aspects of feeling cut off: cut from others, cut off from freedom to be, cut off from time which may be represented in a loss of the past and future with the results of creating a cult of the present.

Alexander Lowen makes a very good case for the relationship between feeling cut off from the body and the state of schizophrenia. See Alexander Lowen, *The Betrayal of the Body* (London: Macmillan, 1967).

²³Seymour Fiddle, *Portraits from a Shooting Gallery* (New York: Harper & Row, 1967), pp. 44-45.

acceptance from those persons and aspects of the environment which one perceives to be purportive of their being and becoming. This is illustrative of the drug abuser who seeks to be "way out" to be "in" with some group. The threat of separation from self-affirming sources, no matter how limited they may appear to others, is so great that persons change the locus of their field of perceived acceptance towards those persons who by virtue of their own behavior are considered "unacceptable" by society and their friends, family, particular cultural environment, so that at least in this group their behavior does not ostracize them, and they feel they can find some modicum of acceptance. It is in this sense that the alienated life style may be considered as self-chosen. In this case the new alienated life style is an attempt to forestall his sense of despair and powerlessness. It may be a kind of last ditch effort to convince himself that his freedom is not totally determined by his destiny. Even the choice to engage in a more alienated life style offers some sense of self-affirmation, which is better than experiencing non-affirmation of self.

When all of the foregoing discussion about alienation is applied to a model of alienated man the following implications may be drawn. In alienated man essence and existence are no longer in creative tension. Life and the world are perceived as rejecting. There is an imbalance of the ontological polarities. He is immobilized by the existential anxiety of nonbeing. Alienated man is caught by the despair which faces him in terms of his sense of being dominated by his finitude. This realization drives him into a more alienated life

style which begins a cycle of alienating actions which receives rejection from those outside the subculture, which in turn reinforces his perception of rejection from others and the world, etc.

Now we shall turn to a contrast between the onto-theological and the alienated models of man.

3. CONTRAST OF ONTO-THEOLOGICAL AND ALIENATED MAN

Onto-theological man in contrast to Alienated Man understands the nature of his ambiguity and the tension which must be maintained between his essence and existence. Tillich has understood his theological task as maintaining this tension.²⁴ When once asked if he was an existentialist theologian he replied:

I say, fifty-fifty, This means that for me essentialism and existentialism belong together. It is impossible to be a pure essentialist if one is personally in the human situation and not sitting on the throne of God as Hegel implied he was doing when he construed world history as coming to an end in the principle in his philosophy . . . On the other hand, a pure existentialism is impossible because to describe existence one must use language. Now language deals with universals. In using universals, language is by its very nature essentialist . . . Theology must see both sides, man's essential nature, wonderfully and symbolically expressed in the Paradise story, and man's existential condition under sin, guilt and death.²⁵

²⁴Paul Tillich, "Existentialism, Psychotherapy and the Nature of Man," *Pastoral Psychology*, XI:105 (June 1960), 10-11. Tillich says that the existential perspective of human nature cannot be understood without its opposite, just as one has to know about man's body and mind (his "essence") in order to conceive how man creates himself.

²⁵Paul Tillich, *A Complete History of Christian Thought* (New York: Harper & Row, 1967), 244-245.

The onto-theological model of man has a sense of transcendence in the dialectical interaction of the ontological polarities, which implies an objectivity within the subjectivity of the being involved. This subjective objectivity is crucial to the realization of man's limited freedom. The concept of finite freedom which is accepted by the onto-theological model of man is a bridge between the kind of extreme radical freedom expressed by Sartre who implied that Man is his freedom or man is his choices, and the essentialist view that man is greatly controlled by laws, forces, etc. The matter is not an either-or dichotomy but a tension between freedom and destiny. This recognition is crucial for the onto-theological model of man.

The onto-theological model of man perceives life and the world as accepting because finitude and anxiety have been accepted as a result of courage to be in spite of the anxiety about non-being. This courage is posited upon the basis of a recognition and acceptance of affirmation of one's own being, as a fact in the course of things. The hyphen between onto- and theological indicates this acceptance of the "for-me-ness" of the Ground of all being. The hyphen also points to the crucial process by which the human being with his finitude is accepted and yet transcended so as to come into fuller realization of his being, and his identity as a new being.²⁶ This process is nothing

²⁶For Tillich, the new being is mediated through Jesus Christ, who participates more fully than other men in the realization of his essence. However what Christ has done by nature of his loving affirmation of the Ground of all being is unlike other men who, as previously explained have used their finite freedom in terms of unbelief, *hubris* and concupiscence. However, this does not mean that the

short of acceptance of a gift, the gift of love from the Source or Ground of being by whose power man is grasped. In religious terms it is the experience of salvation: the acceptance of one's acceptance by the very Ground of all being. As a result man senses his greater freedom to risk the loss of his being in order truly to find his being, and his identity as a being in process of fuller becoming. Furthermore, the estrangement between being and its depths comes to an end. It is in some sense a re-establishment of the lines of power, energy, and creativity which can now surge into the being whose roots have gone deep. This power is the power of affirmative love, the acceptance of which increases the power and the movement towards it.

What has been said is not to imply that the onto-theological man is now perceived as divine, in the sense of being identical with the Ground of its being, but rather, now man is truly the "human" being he was intended to be. In his becoming this truly "human" being he may be likened to Jesus Christ, who can be considered as THE model for what it means to realize one's true essence.²⁷ The onto-theological model of man implies a being in whom the life processes retain a creative rather than destructive tension.²⁸

potential for salvation is not available to man . . . it is by nature of God's gift of Christ as a note of COURAGE for man . . . or as a symbol of the true state of identity which is potential for all beings, including man.

²⁷ This is a statement of Christian faith at this point.

²⁸ This process of creative growth might well be labeled, "maturity." In a later section of this dissertation this implication will be further clarified.

Anxiety for the onto-theological man, unlike the compulsive and extreme anxiety described by Tillich as pathological or neurotic which is so apparent in alienated man, takes on positive meaning and expression. For the onto-theological man anxiety is the dynamic and creative thrust to actualize various potentials and may find expression in celebration, worship or acts of spontaneous love, all as attempts to convey openly the joy of one's divine self-affirmation. Such thrusts of spontaneous meaning and valuing energize the onto-theological mode of man to greatly emphasize the creative and self-affirming values of love and reunion, whether between man and God, or man to man, or man to his physical, social, political or cultural environments.

The love, experienced as courage, freedom, self-integration and power is the one single on-going experience which is so vital for alienated man, and especially when related to drug abusers is both the ground and goal of their therapy.

CHAPTER III

PAUL TILlich'S DESCRIPTION OF MAN'S NATURE

Before proceeding to a presentation of Paul Tillich's ontological concept of man as a model for understanding drug abusers--as one example of Alienated Man--it is important to recognize the legitimacy of this endeavor. The question may already have been implied: "How is it possible to relate the psychological problem of drug abusers to an ontological and theological analysis of man?" The means is found in Tillich's method of correlation.

1. THE METHOD OF CORRELATION

Tillich uses the term correlation¹ because he wants to maintain a mutual and interdependent relationship between two fields, or two separate and distinct entities, e.g., as the correlation between self and world, *Kerygma* and existential situation, theology and culture. A distinction is made between the two sides of the correlation and neither side determines the content of the other.

What is the method of correlation as applied to the relationship between theology and psychology? Simply stated, it is a method

¹Tillich uses the term "correlation" in three theological senses: 1) as a correspondence between religious symbols and that which is symbolized; 2) as the interdependence of world and God, e.g., finite-infinite, being-God; 3) as the interdependence of things or events within a whole, e.g., divine-human relationship within religious experience. See Paul Tillich, *Systematic Theology* (Chicago: University of Chicago Press, 1967), I, 60-61.

of question and answer²: the questions about man's nature posed by psychology are correlated with the answers of Christian theology. The psychological questions must not prejudice the theological answer and vice versa. The theological answer is not made in terms of the human situation, but from beyond the human situation.³ While psychology directs its attention to the characteristics and symptoms of the inner estrangement of Alienated Man, theology refers to the created goodness of Essential Man and proposes the hope of man's reconciliation or re-union in Teleological Man.⁴

The method of correlation is well suited to the relationship of mutual interpenetration between theology and psychology. Through this method a continuing dialogue is maintained in which psychology is not theologized nor theology psychologized. Nor is a dualism

²In describing the process of correlation Tillich indicates that systematic theology "makes an analysis of the human situation out of which the existential questions arise, and it demonstrates that the symbols used in the Christian message are the answers to these questions The analysis of the human situation employs materials made available by man's creative self-interpretation in all realms of culture. Philosophy contributes, but so do poetry, drama, the novel, art, therapeutic psychology and sociology." See *ibid.*, I, 62-63.

³It remains for theology to answer the existential questions by religious symbols, outside the existential situation. See Paul Tillich, *Theology of Culture* (New York: Oxford University Press, 1959), pp. 123-125.

⁴The three designations of man as Essential, Alienated and Teleological point to the Christian theological terms of Creation, Fall and Salvation. In man's ambiguous state all three elements are intertwined. Teleological Man possesses many of the characteristics described in this dissertation as Onto-Theological Man.

created.⁵ Each side of the correlation maintains its own unique identity, while focusing upon the common issue of man's essential nature and his existential predicament.

2. THE NATURE OF BEING

Youthful drug abusers have been considered from a conception of personality which focuses attention upon the abuser's departure from behavioral norms, from so-called "health." He is thus categorized as "neurotic," "psychotic," or just plain "sick." Such designations dehumanize the drug addictive person, fail to emphasize his basic human-ness as a person, and widen his alienation from society.

To understand the drug abuser it is important to start first from ontology, what he shares in common with all other human beings, e.g., structure and process of life, and then to proceed to the psychological implications of his choices of compulsive and reactive behavior as attempts at self-affirmation in the light of his own particular anxieties and life situation.

⁵ The lack of interdependence of correlates is what Tillich believes to be the problem of Barth's supranaturalism, Wieman's naturalism or Luther's dualism. They look at the correlation from only one side. In supranaturalism God is independent of man, man dependent upon God. In naturalism man is independent of God, and God dependent upon man. In dualism there is a separation of question and answer in such a way that neither is taken seriously.

This analysis is taken from a lecture by Dr. John Hutchison, Religion 359, "The Thought of Paul Tillich," delivered at the School of Theology at Claremont, CA., October 2, 1967. Also cf. Tillich, *Systematic Theology*, I, 64-65.

Life

A summary analysis of man's essential nature and existential estrangement from that nature have already been alluded to in the preceding chapters. What has not been examined is the process of life which drives from ambiguity to unambiguity. This raises questions about the ontological bases of life: What are the basic principles of man's life? What gives life its power or dynamic? What is life moving towards?⁶

Estrangement, Tillich assures us, is not the intended state of man, even though attempts to reduce it are ambiguous at best. At the core of being is a dynamic, thrusting, purposeful movement towards re-union with its essential nature, almost like the movement of the spawning salmon which--though momentarily diverted from its goal by perilous threats at sea and torrential mountain rapids--cannot be kept from moving towards the realization of its innate being. For in the spawning salmon, as in man, life moves toward the unity of the separated. Tillich describes this movement as love, the Power of Life. Because God is Love and also Being itself, the two are synonymous. This is understandable because the actuality of being is life.⁷

⁶These questions focus upon life under the dimension of the spirit which is characterized by the three functions of morality, culture and religion. Life, for Tillich, includes five dimensions: inorganic, organic, psychological, spiritual and historical. While all being is characterized by the first two dimensions, only man participates in all five. The power of life, experienced as ontological courage, expresses the creative dominance of spirit in the spiritual dimension. For further clarifications see Tillich, *Systematic Theology*, III, 17ff.

⁷*Ibid.*, I, 279.

What is the nature of love? What are its characteristics? And how can it be concretely applied to man's situation? Before defining love and its qualities, it is important to begin with a centrally unique characteristic of man, his self-consciousness.

Self-Consciousness

A basic assumption in describing man is his self-consciousness. Self-consciousness implies a self which is aware of itself. What is the self and what is it conscious of?

Self is that construct of being which is the center of all its experiences and relationships. There is something that "has" the experience and something which is "had" in the experience. The self is an indivisible point which maintains its identity by retaining its integrity as a self-centered being like a mathematical point resists partition.⁸

By his consciousness of himself man is able to stand beyond or outside himself and consider various characteristics of his being. This self-transcendence distinguishes man from organic beings. Man not only is aware of his own being, that he exists, but he also knows that he knows. This potential for self-transcendence has ramifications in terms of language, intellectual processes of abstract reasoning, sense of freedom, sense of being related to a ground of being beyond himself--including other human beings and God.

⁸*Ibid.*, I, 175.

Awareness of self brings with it an awareness of what is not the self, the environment. To be a self means to remain separate while interrelated with its particular environment. This is the character of the self-relatedness of all being. Man's environment may be described as the physical or social context of his being, e.g., he has a body and is subject to physical, biological laws; and he is born into a family, a socio-economic situation, a community of persons. Yet these physical and social aspects also represent a moral or spiritual environment which is experienced as love.

As a human being man not only has an environment he also has a world. The world is the "structural whole which includes and transcends all environments, but also the environments in which man partially lives."⁹ The world for man is his view of himself and his environment. The world is inconceivable without a self doing the perceiving. Self and world are necessary correlates.

The relationship of man with his environment is one of mutuality. Because he knows he exists, he is, he desires that other persons of his immediate environment acknowledge his "isness." The recognition of his being is tantamount to the appreciation of his value as person and the movement toward the essentialization of his various potentials as human being. A primary urge in man is the desire for the reunification of the separated: man with man, man with God, and man with aspects of himself. Tillich speaks of this

⁹*Ibid.*, I, 170.

urge as love, understood initially as self-affirmation.

Self-Affirmation

Tillich speaks of two kinds of self-affirmation: natural self-affirmation and self-acceptance. Natural self-affirmation is best described by Jesus' great commandment: "Love your neighbor as yourself." For Tillich this means that "there is a natural self-affirmation in a person which should not prevent the affirmation of others. This would be the measure indicated in the Golden Rule."¹⁰ Here Tillich makes the connection between affirming oneself and accepting others.

The self knows on the one hand that its being is precious, valuable, unique just as it is, simply for its own sake. It will protect itself against all threats to its life, i.e., self-preservation, in order that it may grow and become what it is meant to be. The self is, therefore, self-increasing and self-continuing. On the other hand it also knows that the innate demand for acknowledgement as person is also present in the "neighbor," i.e., any person with whom one comes in contact. This is the moral imperative inherent in man: that he should love others as persons as he expects to be loved and that he should actually become what he essentially is: a person within a community of persons. The moral imperative saves self-

¹⁰ D. Mackenzie Brown, *Ultimate Concern* (New York: Harper & Row, 1965), pp. 205-206.

affirmation from being an inordinate self love.¹¹ It implies the uniting of love with justice.

Before describing the nature of self-acceptance it is necessary to define love and its qualities more exactly. Tillich starts with an ontology of love.

Ontology of Love

Tillich's ontology of love is based upon the concepts that a) love is the movement of a whole being, rather than an emotion, b) love is one of the elements of the real which is constitutive of everything that is, and c) because love is one, every quality of love shares something in common with the others.

Love is best spoken of as a drive, thrust, or urge towards the reunion of the separated or estranged. It is the basic, moving power of life and being.

Because love is one, it is not to be understood in terms of types but only as different qualities of one nature. Tillich

¹¹If self-love is defined as an "exclusive drawing all things into onself" while denying others the right to be loved simply because they exist and have a right to be loved, then self-affirmation is definitely not self-love. See Paul Tillich, *Love, Power, and Justice* (New York: Oxford University Press, 1960), p. 34.

Tillich refers to Augustine's definition of sin as "love which desires finite goods for their own sake and not for the sake of the ultimate good." Tillich only accepts the term self-love to mean loving oneself and one's world as an expression of the divine or infinite with whom one desires reunion. It means seeing in all finite being its potential of the infinite. Thus it is a loving of God and other persons through oneself. See Tillich, *Systematic Theology*, II, 48.

recognizes four qualities, *epithymia* or *libido*, *philia*, *eros*, and *agape*. Tillich describes these qualities in the following way:

Love as *libido* is the movement of the needy toward that which fulfills the need. Love as *philia* is the movement of the equal toward union with the equal. Love as *eros* is the movement of that which is lower in power and meaning to that which is higher. It is obvious that in all three the element of desire is present. This does not contradict the created goodness of being, since separation and the longing for reunion belong to the essential nature of creaturely life. But there is a form of love which transcends these, namely, the desire for the fulfillment of the longing of the other being, the longing for his ultimate fulfillment.¹²

The form of love in which all others are fulfilled and yet transcended is that form spoken of in the New Testament as divine love, *agape*. All of the other qualities of love are conditional, and affirm the other person on the basis of repulsion or attraction, passion or sympathy. Love as *agape* is unconditional. It affirms the other person as being, apart from any higher, lower, pleasant or unpleasant aspects. It does not put behavioral, attitudinal, or value conditions upon the other before affirming him. It "unites the lover and the beloved because of the image of fulfillment which God has of both."¹³

Unlike the preferential love of *philia*, *agape* is not exclusive but universal, and no one with whom a concrete relation is technically possible, i.e., the "neighbor," is excluded nor is anyone preferred.¹⁴ Furthermore, *agape* accepts the other in spite of resistance. It suffers

¹²Tillich, *Systematic Theology*, I, 280.

¹³*Ibid.*

¹⁴*Ibid.*

and forgives. It accepts in spite of man's saying "no" to it. The question thus arises, is *agape* love humanly possible?

While *agape* love is ultimately a symbol of God's love for man, Tillich proposes it as the divine commandment in interpersonal relationships especially if the neighbor is considered as the enemy.¹⁵

Only *agape* love motivates by giving what it demands, not as law but as grace.¹⁶ As grace *agape* love is a freely given gift, given without the receiver having to meet prior conditions or qualifications. It does not have to be earned or merited. It is given because it is the nature of the giver and a declaration of his own being to give it. It is given because it is needed. It is given equally to all persons. This means: love requires justice.¹⁷

In summary it may be said that a man loves for his own sake, because he himself does not want to continue to be separated from the other person. He desires reunion and reestablishment of community with others because that is the nature of his own being. He is created to love and be loved. The power which enables him to risk his own being

¹⁵This is the sense of the moral imperative which was previously mentioned. See Brown, *op. cit.*, pp. 197-198.

¹⁶Tillich, *Systematic Theology*, III, 274.

¹⁷Tillich states this succinctly when he says: "The religious source of moral demands is love under the domination of its *agape* quality, in unity with the imperative of justice, to acknowledge every being with personal potential as a person, being guided by the divine-human wisdom embodied in the moral laws of the past, listening to the concrete situation, and acting courageously on the basis of these principles." See Paul Tillich, *Morality and Beyond* (New York: Harper & Row, 1963), p. 46.

in *agape* loving needs to be examined in the concept of self-acceptance.

Self-Acceptance: Finitude, Anxiety and The Courage To Be

Self-acceptance may be considered from both the divine and human perspectives. There is a correlation between God's love and man's love. God's love of man is the basis of man's acceptance of his own being and the source of man's love for other persons. Man first experiences love in the context of his specific social environment, i.e., the family, and is enabled to trust the ontological basis of love in the Ground of all being, or the religious-moral environment.¹⁸

From the divine perspective self-acceptance refers to God's love for His creatures as creatures in which He affirms their preciousness and acceptability. It is the offer of God's love as *agape* to a finite human being. It is an acceptance of man in spite of his finitude.

As a self-conscious being man is aware that he is limited by time, space,¹⁹ creaturely contingency, and possible loss of self-identity in the process of change. Finitude threatens man's basic ontological nature--as separated being thrusting towards reunion by

¹⁸ Erik Erikson establishes Basic Trust as the fundamental task of infancy. Basic trust is fundamental to religious faith as well. For further implications see Erik Erikson, "Identity and the Life Crisis," *Psychological Issues*, I:1 (1959).

¹⁹ See Ernest M. Gruenberg (ed.), "Evaluating the Effectiveness of Mental Health Services," *Millbank Memorial Fund Quarterly*, XLIV:1 (January 1966), Part 2, 364ff. A scarcity of space is attributed to the social breakdown syndrome theory of mental health as effecting mental patients.

means of love--with possible rejection, i.e., loss of world understood as others and potentials is the loss of self.

Man is thus confronted with the questions: how can I be loved if I make mistakes, never quite live up to my created potentials, or fail to live up to significant others' expectations? Only *agape* love takes into account man's being as finite person and accepts him in spite of his limitations. Only divine acceptance of man makes human acceptance possible. But divine acceptance and human acceptance by others' are constantly interrelated. For it has been previously implied that when man loves another person unconditionally, i.e., with the *agape* quality of love, the Power of Being is present in the relationship.

When divine acceptance is accepted by man and incorporated into his being it becomes a firm foundation from which he grows outward, facing his own finite limitations and creatively building upon his potentials. Love as *agape* is thus self-confirming and provides the setting for what Tillich calls moral and spiritual self-affirmation. The Crucifixion of Jesus Christ can be understood as an extreme example of the spiritual self-affirmation of a man whose death is self-affirming and productively atoning for all mankind. Such spiritual affirmation is possible for all men, but it is based upon an ontic self-love of one's being, and thus the courage to affirm one's self in spite of increasing anxieties and threats to one's being.

From the human standpoint self-acceptance is related to man's perception of other persons' recognition and appreciation of his worth

as person. If through repeated experiences he perceives or assumes that others identify his worth as person with his behavior, his values, his attitudes or some finite expression of his infinite worth then he reacts in rage and anxiety.

The reaction of rage indicates the feeling of being unjustly treated as though his intentions have been ignored and he must measure up to certain expectations before love will be offered. Whenever this happens there is a strong revulsion in him because he knows he is being loved conditionally, only *if* he will act, think, produce as others believe he should. His anger says he wants to be accepted and appreciated just for himself, as a human being whose potentials are always in tension with his limitations.

Man's anxiety in its various forms is a reaction to the fear of being rejected as unacceptable by one's particular world, e.g., by those significant others. This means that he does not exist to the other person or persons. Man concludes that in this situation he does not exist! This is what Tillich means when he defines anxiety as the awareness of one's own finitude.²⁰

Although anxiety is normal to being human, it confronts man with two possibilities: either despair leading to neurosis or the

²⁰ Tillich specifies three types of anxiety which illustrate three directions from which nonbeing threatens being. Nonbeing threatens man's moral self-affirmation, relatively in guilt, absolutely in condemnation. Nonbeing threatens man's spiritual self-affirmation relatively in emptiness, absolutely in meaninglessness. And nonbeing threatens man's ontic self-affirmation, relatively in fate, and absolutely in death. See Paul Tillich, *The Courage To Be* (New Haven: Yale University Press, 1952), pp. 40ff.

the courage to be.

Tillich suggests that all persons seek to avoid despair because "all human life can be interpreted as a continuous attempt to avoid despair."²¹ Under the impact of despair man feels caught, helpless, hopeless and in conflict with himself.²² Confronted by despair man contemplates any means possible to avoid it whether intoxication by alcohol or drugs, rigid beliefs, various compulsive behaviors, or ultimately suicide. Man in despair longs for a rest, no matter how momentary, without conflict. Neurosis thus becomes an alternative to despair.²³ Tillich describes this choice:

He who does not succeed in taking his anxiety courageously upon himself can succeed in avoiding the extreme situation of despair by escaping into neurosis. He still affirms himself but on a limited basis. Neurosis is the way of avoiding nonbeing by avoiding being.²⁴

The second alternative of affirming oneself in spite of the tremendous threat of nonbeing, experienced as anxiety, is to accept the uncertainties, insecurities, and doubts of one's finitude. This is the way of the courage to be. Such courage enables one to take anxiety into oneself, to believe its power, to accept it, but not to

²¹*Ibid.*, p. 56.

²²Tillich, *Systematic Theology*, II, 75.

²³Suicide may be pondered as the ultimate rest from conflict because the assumption is that surrendering the center of awareness in death eliminates awareness of pain and despair. Various intoxicants and drugs may also be viewed as less fatal examples of this same assumption. See Tillich, *The Courage To Be*, p. 56.

²⁴*Ibid.*, p. 66.

be overcome by it.

How is this possible? The Power of Being is also the Power of Love and may be experienced by man in many forms as a spiritual presence which grasps a man in an "ecstatic experience."²⁵ This power may be experienced as a tender, healing, supporting power in the face of the power of nonbeing, as in the case of the man who has come close to death because of a heart attack. As a result of the heart attack he consciously becomes aware of the gift of his life and so responds in joy and thanksgiving to the divine expression of caring and preciousness. Or this power may be experienced as the shaking and transforming power in which one's whole life style and self-destructive ways are called into question, as in the case of the youthful drug abuser who watches his closest friend die of a drug overdose. As a result of this experience he consciously faces the threat of his own possible nonbeing. He perceives his choices to be that of continuing down the same road as the friend and probably dying of a drug overdose, or quitting. He responds by entering a drug rehabilitation program. The Power of Being, as Love, reminds him in a starkly realistic way of the preciousness of his own life and his need to take steps to affirm his life in more life-sustaining ways.

In both examples the Power of Being as the Power of Love is at work motivating man to action. But to become the person he knows he essentially is requires the risk of courage to face the various anxieties of his existence, e.g., death, fate, guilt and meaninglessness.

²⁵Tillich, *Systematic Theology*, III, 115.

Death, fate, and guilt are all inter-connected. Death as the final word on one's life puts an end to any further chances to change the judgment against oneself. Guilt arises in the response to fate as the limiting of opportunities to make changes in one's life or its various processes. Under the domination of guilt man fears that he is unacceptable because of his past deeds or because he has failed to live up to his own self-image or the expectations of significant others, e.g., parents, friends, teachers, and bosses. In his guilt he is reminded of his alienation from others. He may want to believe that acceptance, love, and forgiveness have to be earned by meeting some requirement, but despair over the possibility of meeting such qualifications.

For all men the courage to accept himself in spite of death, guilt, fate and meaninglessness implies a power available to man through his acceptance of love. Death, fate, and guilt all lose their sting under the power of God's acceptance of man. They are not the final word on man's life. The final word is God's victory over them. The word is God's unconditional love. Even the power to despair about the meaning of life is an experience of the Power of Being and Love. It contains within it the power of acceptance.²⁶

Its power is expressed in the Protestant message, Tillich reminds us, is that man is justified (accepted) not through becoming just (acceptable) but by grace (gift) through faith (believing in and

²⁶Tillich, *The Courage To Be*, p. 177.

accepting the gift). This does not mean that guilt is denied or belittled. Man's being is loved and therefore confirmed, but his behavior--based upon his guilt--is confronted.

In summary, the reality of acceptance by the Power of Being is not enough for man in and of itself. To be empowering Alienated Man must accept his acceptance. Not all persons are willing to do this. Tillich has said of these persons:

They want sickness as a refuge into which they can escape from the harshness of an insecure life. And since the medical care has made it more difficult to escape into bodily illness, they choose mental illness. But does not everybody dislike sickness, the pain, the discomfort and the danger connected with it? Of course, we dislike our sickness with some parts of our souls; but we like it with some other parts, mostly unconsciously, sometimes even consciously. But nobody can be healed especially of mental disorders and diseases who does not want it with his whole heart. And this is why they have become almost an epidemic in this country. People are fleeing into a situation where others must take care of them, where they exercise power through weakness or where they create an imaginary world in which it is nice to live as long as real life does not touch them. Don't underestimate this temptation.²⁷

It is thus apparent that man's being as finite freedom is reaffirmed in the divine or human offer of acceptance. And the nature of *agape* love as unconditional makes no demand upon man, not even the demand of his accepting it! Only the offer of such a love can possibly motivate man to take the risk to become that self-integrative, self-creative, and self-transcendent being he is intended to be.

Life Processes and Maturity

The purposes of this section are twofold: first, to describe

²⁷ Paul Tillich, *The New Being* (New York: Charles Scribner's

Tillich's ontological polarities in terms of the life processes of self-integration, self-creativity, and self-transcendence as specifically applied to Douglas Heath's psychological categories of maturity; and second, to illustrate the disunity of the polarities in terms of immature behavior, as illustrated by compulsive drug abusers.

Tillich describes man's life as a multidimensional, ambiguous process wherein polar opposites desire to be unambiguously combined or reconciled.²⁸ The relationship of each polar element to its opposite is one in which each pole receives its meaning *only* in relation to its opposite pole. There is not a contradiction between the polar elements because each pole needs the other to confirm its own unique identity. The ontological polar elements are a reflection of the basic polarity and correlation of self and world.²⁹

Before discussing Tillich's life processes as applied to Heath's psychological categories of maturity it is important to clarify Tillich's concept of maturity.

How is maturity to be defined? The meaning of maturity is a

Sons, 1955), p. 36.

²⁸"Every life process unites a trend towards separation with a trend towards union. The unbroken unity of these two trends is the ontological nature of man." Tillich, *Systematic Theology*, I, 279.

Only in God are the polarities perfectly balanced. Man's polarities point to the polar elements in God's identity. *Ibid.*, I, 243ff.

²⁹The self or subject side of the basic ontological structure is represented by the elements of individualization, dynamics and freedom, while the world or object side is presented by the elements of participation, form, and destiny. Both sides are rooted in the divine life. *Ibid.*, I, 243.

controversial issue among social and behavioral scientists. According to a particular social or psychological position it may mean the timetable or patterns of human growth and development as judged in terms of knowledge or emotions.³⁰ Maturity may refer to the successful completion of certain phase-specific tasks which emerge under certain physical and social conditions.³¹ It may refer to a life-span view in which everything is already present at birth which is needed for development and merely has to be lived out.³² Or it may be defined as the presence or absence of certain attitudes or behaviors.

Tillich's Understanding of Maturity. Tillich does not approach the issue of maturity from the strictly psychological or sociological approach of the behavioral scientist. Tillich's concern is theological and his major categories of thought remain theological and philosophical.

³⁰ Piaget gave his major attention to the cognitive dimension of man's development. The developing rationality of childhood is understood as the foundation of maturity. See J. Piaget, *The Psychology of Intelligence* (New York: Harcourt, Brace and World, 1950).

³¹ This is the thrust of Erikson's epigenetic concept in which various potentialities for maturity develop in terms of a time or age with considerations for the completion of the previous stage which in turn opens a new stage with its own life tasks. The focus here is upon the psychosexual environment with a biological emphasis. While Erikson emphasizes childhood and adolescence (the "identity crises") he also points to the completion of maturity in the stage called "ego integrity." See Erik Erikson, *Childhood and Society* (New York: Norton, 1950), and his "Identity and the Life Cycle."

³² The life-span view is that proposed by Pressey and Kuhlen. Here the emphases are the socioeconomic and cultural environments rather than the biological environment. The adult years are the focus with interaction of social environments. See Sidney L. Pressey and Raymond G. Kuhlen, *Psychological Development Through the Life Span* (New York: Harper & Row, 1957).

However, in his description of the interrelatedness of all aspects of man's life and world Tillich utilizes psychological insights.

Maturity for Tillich suggests both the full development of man's potentials as a dynamic, on-going, actualizing process; and an ambiguously achieved state of being or quality of life.

First, understood as the full development of man's potentials, maturity refers to man's becoming fully human. This does not mean that man has become perfect, like God, but that he has become more like Jesus Christ, the New Being--the model of what man ought to be and to become--than like the Alienated Man. His full maturity is characterized by an increasing awareness of the inbreaking of the Power of Love and Being and his decision to actualize this power through the acceptance of the moral imperative to love his neighbor as himself (element of self-affirmation) and also to love the neighbor as he is loved by the Ground of Being Itself (God) (element of self-confirmation).³³ The effect is to live in the spiritual dimension of life in which *agape* love is the expression of one's life.

Maturity is not a state of dreaming innocence or womb-like symbiosis of protection and perfection in which all of life's troubles are solved so that there are no struggles or inner conflicts. The man who is becoming mature more fully understands and accepts the precarious

³³Tillich points to the love of the enemy as a mark of his maturity. Reuel Howe agrees. See Reuel L. Howe, *The Creative Years* (Greenwich, Conn.: Seabury Press, 1959), pp. 206-207. Howe believes maturity is characterized by the "ability to love others so satisfyingly that he becomes less dependent upon being loved. Love of the enemy is the most mature experience of love."

balance of life. He knows the ambiguous nature of life consists in the double values, the mixing of freedom with the limitations upon it (destiny), of love of others with self-interest, of life with the possibility of death, of the well-intended actions with the possibility of demonic results. In him, the power of Love, *agape*, creates increasingly new possibilities for physical, emotional, ethical and spiritual growth. Through his acceptance of, and belief in, the Power of Love he can say "yes" to the actualizing thrusts of life towards independence, responsible freedom, and creative change while saying "no" to the protective traditions, guiding authorities, and conformist securities.³⁴

Because the Power of Love and Being is present in every person, whether or not he is aware of it, even the most extreme situations of existential estrangement, e.g., Alienated Man, has within him the seeds of his own maturing. However, the degree of maturity present in any given individual at any time is a relative matter, and depends upon his own unique destiny. By this is meant that each individual is not equal in talents, mental abilities, body, etc. with every other individual. The actualizing of a given individual's potentialities has to do with his coming to grips realistically with his own limitations, his finitude; and to operate within the context of his own limitations and not someone else's. If man is understood as freedom, and not simply as having freedom, he is able to separate his worth as

³⁴Paul Tillich, *The Eternal Now* (New York: Charles Scribner's Sons, 1963), p. 158.

person from the limitations upon his being and so to transcend them through the Power of *agape* Love. Only *agape* love takes this factor of man's being into account, and loves him in spite of his finiteness. For example, if a man is severely limited in body and future, as say through the knowledge of a terminal illness, while he may be unable to change the conditions of his being, he can change his attitude towards the illness. Only the power of self-transcendent love makes this possible, communicating to man that he is still loved and related to the Ground of Being and Love even when he dies.

Here Tillich's second understanding of maturity as an ambiguous state of being or quality of life is important. Tillich calls this the state of "blessedness." He implies it as a different level of maturity:

I mean the fulfillment of the highest human potentialities, including the relationship to God as a basis . . . The decisive thing here is the desire, the inner relationship to the ultimate that baptizes you, or takes you into the spiritual community, which is universal.³⁵

This sense of blessedness implies a state or quality of life in which the inner conflicts connected with freedom are solved, at least fragmentarily.³⁶ It is a sense of fulfillment possible for the man who has struggled through the agonizing realization of his own approaching death, and is now at greater peace with himself. He can accept the acceptance of himself through divine love, so that there is a new

³⁵ Brown, *op. cit.*, pp. 218-219.

³⁶ *Ibid.*, p. 186.

heaven and new earth, and self is perceived in a new way. What has been stated concerning this state of blessedness is not to mean that it is possible only for man at death's door. As a state or quality of life it is possible in the present as the polar elements of being are united (however temporarily). This "blessedness" appears close to Tillich's concept of the "essentialization of life." Actualization and essentialization appear as two points along the continuum from immaturity to fullest maturity. As the degree of maturity increases so does one's essentialization in union with the Divine Life. Actualization focuses upon the level of relative fulfillment of human potentialities within history, which also include degrees of incorporation into the Divine Life through partially realized *agape* love. Actualization points to the historical realization of human potentialities and essentialization to man's trans-historical fulfillment.

In summary, love--of the *agape* quality--is the central feature of Tillich's concept of maturity. The degree to which this love is accepted and borne out in a man's life in all of his relationships with his world determines the degree of maturity or immaturity in a given person. It determines the degree of courage a man has to risk the awareness of his finite limitations in tension with his infinite potentialities.

Maturity is an ambiguously and partially achievable state and expresses a quality of Eternal Life, as life in the face of death. This offers man hope both for the present and the future. He is a being in process of becoming his true self. His maturing takes his

whole lifetime and then some. The quality of his life is considerably enhanced by the intervention of *agape* love into his life and history. In this perspective human, psychological or emotional development is only one aspect of a larger view of man and his potentials. To be in the process of becoming mature is to be aware of the potential for "new being" and salvation present in the midst of life. It is also to become aware of oneself as participating in the community of love and life. The power of the "New Being" experienced in Love and acceptance, is the Power of God in Jesus Christ, who as the model of man's hope reveals the *agape* life style which is true maturity.

Psychological Maturity and the Life Processes. The psychological categories of maturity developed by Douglas Heath can be clarified and illustrated in the context of Tillich's life processes.³⁷ The correlation between Heath's psychological dimensions of maturity and Tillich's onto-theological dimensions of maturity give strong indication of the applicability of Tillich's ontological polarities to a broader understanding of the psychological quandary of man.

The format to be followed in application will be first to state the five genotypic developmental dimensions Heath establishes as essential for a mature person; and secondly, dimension by dimension, to show how Tillich's life processes illustrate these psychological implications in onto-theological terms.

³⁷ The uniting of the ontological polarities in appropriate and flexible interaction express the integrative, creative, and transcendent aspects of Tillich's view of maturity.

According to Heath, maturity is defined in this manner:

The maturing person becomes more stably organized, integrated, allocentric, autonomous, and more of his internal and external experiences become symbolized and available to awareness.³⁸

The first dimension of psychological maturity Heath calls increased emotional and self-image stability. This means that the mature person is able to maintain his identity over a period of time, (the element of continuity), while resisting and recovering from any disorganizing effects. His behavior is less impulsive and drive-determined and comes under the control of more cognitive types of structures.³⁹

From Tillich's perspective emotional and self-image stability are implications of the actualizing of the polarities of freedom and destiny, dynamics and form.⁴⁰ While man has emotions as part of the givenness of his destiny as man, he also has the freedom to transcend those feelings by his ability to choose responsible means of expressing them. Knowing that he is loved as a unique, individual, unexchangeable, yet limited person, he is freed from the identification of his worth with his emotions.⁴¹ Therefore, he knows that even if and when he

³⁸Douglas Heath, *Explorations of Maturity* (New York: Appleton-Century-Crofts, 1965), p. 35.

³⁹*Ibid.*, pp. 28-29.

⁴⁰It needs to be remembered that the ontological polarities (and life processes as well) are happening simultaneously in man, even though one polarity or process may be isolated and identified as primary in a given situation.

⁴¹These are aspects of his "person-ness" and indicate man's awareness of his "is-ness" which is unique and individualized. Here individualization of the individualization and participation polarity is crucial.

becomes upset he will not be destroyed by it because others are not evaluating him solely and conditionally upon his behavioral responses. He also knows, however, that he does have responsibility for his own behavior, his own responses and reactions to situations and persons. But because he accepts himself as worthwhile, he does not have to focus upon potential rejection, but can consider his feelings in the specific context. Take for example the situation of conflict between two persons. Both persons can now ask themselves, "Why am I angry? Is it because I feel that *my* value and intentions have not been acknowledged and appreciated by the other person? But am I acknowledging and appreciating *his* intentions?" Aware that restoration to a relationship of unconditional love is the primary concern, each man needs to consider alternative means of responding to the other person. An emotion is not an attitude, but it is indicative of the attitude (or perception) being held at the moment. Thus each is aware that his feelings reflect centered attitudes: the attitudes associated with feeling potentially unloved, unacknowledged, and unappreciated. Yet, when assurance of unconditional love is present in the relationship, through the behaviors of each party with reference to listening, acknowledging intentions, and desiring restoration of the love relationship between them, then change is possible. Thus the potentially disorganizing threats of the emotional response have come under the transcendent cognitive response . . . the awareness of one's freedom to dis-identify his worth, as person, from his emotions and attitudes.

Likewise in the questions of self-image and threatened identity,

the polarity of dynamics and form is important. The polarity of dynamics and form is effective in the life process of self-creativity and self-destructiveness. Man experiences dynamics and form in vitality and intentionality. Vitality is the power which keeps a living being alive and growing. Vitality is not simply pure life power, but drives beyond itself (transcends itself) to create new forms. In man, his push for change causes him to reach beyond his grasp (self-transcendence) to find a new form which conserves those values, structures, idea systems with which the self has become identified. Here again the concept of love is crucial. If a person does not know, or has not accepted, his self-confirmation, he may identify himself with a certain form, e.g., specific self-image of identity, because he assumes that is the only way others will love him. He assumes that to be loved he must conform to their expectations whether in behavior, attitudes, ideas, etc. He may become stubbornly and self-righteously rigid, and morally legalistic, conforming to what he assumes to be the expectations of others; or he may throw all conventions to the wind, no longer abiding any aim or goals, rules or regulations. In either case, conformity or nonconformity, the result is the same: a separation of dynamics and form in which a stable identity is not achieved. The result of either approach is not self-creative, but self-destructive. Only when man experiences himself as loved, despite any assumed demand for a particular self-image or identity, can he be relaxed, flexible, creative, and open to change. Because his self-image is no longer tied to upholding some kind of false front about his abilities,

and the limitations of his abilities, he is free to change. Such change does not mean the loss of self, but merely an adjustment in roles, feelings, and attitudes which he, as a loved person, is free to change. At the same time, if he is loved, he is free to become himself, a growing, changing, aging person.

Heath's second dimension of psychological maturity is consistency and integration.⁴² This means that the mature person is an open system, who constantly seeks and receives new stimulation as a boon to his innate desire for growth.⁴³

Several of Tillich's life processes and polarities are involved in this dimension. In terms of the life processes of self-integration and self-creativity, both the polarities of individualization and participation, and dynamics and form, interact.

The function of self-integration can be understood from the perspective of the polarity of individualization and participation. Self-integration is characterized by centeredness, responsibility, and love. Only a highly-centered self can become an integrated self. The maintenance of centeredness is achieved by creating new centers beyond the circle of its own self-identity, but in such a manner as to maintain continuity of the self which changes. This implies the interaction of the self with the world but without the loss of centeredness (or self-loss). The individual is a centered self related to other centered

⁴²Heath, *op. cit.*, p. 35.

⁴³*Ibid.*, p. 29.

selves in community. The thrust towards individualization is in tension with participation.

Moral responsibility is another characteristic of self-integration. Here the area of decision-making is crucial. While man may know the moral law and desire to fulfill it, he is also aware of the ambiguity of such fulfillment. The self-integrated person takes the risk of failure in making a partially good decision because he knows that he is loved and accepted in spite of his partial knowledge. Aware that every decision excludes other possibilities, the self-integrated man makes decisions in the best manner available because he lives out of the courage which love makes possible. So acting, he faces his own finitude and potential nonbeing courageously.

Finally, the self-integrated person both receives the power of his being and offers this power to others through the *agape* quality of love. Only *agape* love makes possible participation with others, i.e., community, without having to be identified with others to the extent of fearing absorption, or the loss of one's identity as a unique person. Only then is the real identity, individuality and uniqueness of the person preserved while he becomes what he is meant to be, a person-in-community. The integrated person does not require that others conform to his own perspective before they are accepted as precious persons. Without the combination of love and justice, manipulation and depersonalization are the inevitable results.⁴⁴ Love makes possible the

⁴⁴To be a person means to be treated as a subject, a Thou, by other-centered, individualized persons. This means that every human

courage to increase individuation and relatedness which in turn increases man's powers of creativity and transcendence.

The desire for new growth, stimulation, and actualizing of growth potentials are understood by Tillich in terms of the life process of self-creativity (and the polarity of dynamics and form). It is an innate characteristic of man to desire actualization of growth-potentials simply because he has them and not to attempt their actualization leads to their loss. Not to risk actualization of any potential is primarily due to fear of failure, as experienced through the anticipated and projected rejection of others. This anxiety has already been described as the context of neurosis and compulsive behavior.

In the mature person growth, change, discovery of the new are not undertaken to please others and thus to earn their love by trying to measure up to their expectations but simply because change is an expression of his life in the world.

The third and fourth dimensions of Heath's concept of psychological maturity appear to be interrelated. They are allocentrism and an increased awareness and expressive symbolization of internal and

being is to be treated as a potential person, no matter what the age or stage of actualization, whether a new-born baby or a wise old man. To treat another human being as an object, an "it," which can be dissected, analyzed, destroyed and reconstructed into a new form not only destroys the other person as a Thou but also depersonalizes--and thus destroys--the human being who does it. In constructing his concept of personhood, Tillich draws upon Martin Buber's concepts of I-Thou, I-it. See Tillich, *Morality and Beyond*, p. 36. Everett Shostrom describes in psychological categories what Tillich describes in theological language. See Everett Shostrom, *Man, The Manipulator* (Nashville: Abingdon Press, 1967).

external experiences. The mature person is more allocentric than the immature person who is almost totally autocentric. By this Heath means that his thought processes are more reality-oriented and less affected by emotions and drives. He becomes increasingly aware of himself and the determinants of his world and destiny. He is more aware of what other people think of him. Loving and caring relationships with others are central to him. He is judged by his peers as empathetic, altruistic and considerate of others.⁴⁵ There is a greater balance between the demands of others and his own needs.

Here Heath is aware of the same issue which is important for Tillich. That is that maturity involves accuracy in perceiving and interpreting reality, and that the relationship between perceiver and perceived (whether world or community) is crucial for actualization of man's nature. The issue of perception is crucial to both Heath and Tillich.

The compulsiveness about hiding finitude for fear of being rejected, if limitations are revealed, tends to block out large areas of possible experience. Here Tillich understands the nature of perception and attitude. Perception is basically a matter of attitude. The immature man fears the world will reject him. Therefore he presumes rejection, projecting it onto his perceptions of the world and others. The projection becomes his perception of reality. Those instances which do not match his attitudinal constructs, e.g., feared

⁴⁵Heath, *op. cit.*, p. 335.

rejection, will either be thrown out or create crises. He may then experience what Tillich calls a conflict of ultimate concerns in which change and growth are often restricted.

The mature person, however, because he is loved and accepts his acceptance, has courage to view reality with more open eyes. His attitude of trust causes him to perceive the world differently. While he may not assume that all experiences will be confirming of his worth, he is willing to give it a chance. The more he is willing to risk himself hence, the more opportunity he has for confirming experience; the more nonbeing he takes into his being and the more his attitude of courage is re-enforced. Even if he is confronted at times with negative reactions to his ideas, his work, his emotional expressions, he is able to transcend it by means of the larger spiritual self-confirmation.

In the allocentric focus Heath is concerned about the important balance between the needs of the individual and those of others. There is a need for a balance between allocentrism and autocentrism. This is a central concern for Tillich as well. Tillich's polarity of individualization and participation is appropriate here. Tillich realizes that basically life starts and continues as being largely self-centered (or in Heath's term, autocentric). This is not bad; it is the natural self-affirmation of man to value his own worth very highly. However, his worth cannot simply be realized in and of himself. He needs others just as they need him. He is truly a person who needs community. His being is only realized as he gives as well as receives. It is natural for him to receive; he is by nature self-affirming, but the law

of his own being requires that he love others to the degree to which he loves himself. The enigma is that through loving others he truly loves himself. For in loving he affirms the basic nature of his own being. To Tillich, *agape* love is not an emotion, although it may use emotions to convey its meaning. He who loves unconditionally is aware of a new reality which transcends the emotions or drives.

The final dimension of Heath's concept of psychological maturity is autonomy. The mature person "is not as immediately controlled or determined by his immediate environment or his motivational state or his earlier childhood history."⁴⁶

Tillich's polarity of freedom and destiny, the life process of self-transcendence, is the dynamic struggle which is taking place in Heath's concept of autonomy. The mature person is one in whom independence and freedom predominate over dependence (or conformity) and destiny. This does not mean that the autonomous and independent person is not related to his environment, but that in the process of growth he can come to the place where he is relatively inter-dependent. While life is begun as total dependence upon its environment (as represented in the embryo which is dependent upon the mother's body) the innate thrust of its nature is towards freedom from total dependence, i.e., towards independence. As man asserts his independence he actualizes his freedom.

Man's freedom is experienced as deliberation, decision and

⁴⁶*Ibid.*, p. 35.

responsibility. Deliberation points to a centered self who does the weighing of arguments and motives, and reacts as a whole to the struggle of motives. In making a decision the centered self has put off all other possibilities, while standing beyond the decision. The self is not its decisions, but transcends them. This is the sense of distancing which enables the self to take responsibility for its decisions.

Man's freedom, however, is not absolute. To assert one's own freedom may come into conflict with the freedom of another person. In this sense the other person represents destiny, as the limits upon one's freedom. The other limits upon one's freedom, as destiny, include his body, mind, skills, talents, health, imagination and often his past experiences. To be confronted with these limits upon his freedom may for the immature man be an anguishing experience in which he anticipates rejection because of them. His tendency may then be to reject his limitations and proceed as though freedom were license. In this sense the results of freedom become destructive and possibly disastrous. Only love, of the *agape* quality, enables man to accept responsibility for his freedom. This means that the mature man has to confront his own and others' behavior, and to take the consequences of decisions and the use of his freedom. As one accepts the unconditional love of his being, so that his worth is not destroyed, even when he has been irresponsible, he is empowered and encouraged to risk further actualization of his freedom.

Maturity comes as man more fully takes responsibility for his

freedom and so becomes less determined by his environment. The compulsive and deterministic hold of man's environment over him creates fear of rejection if he does not conform to the expectations, or limiting circumstances of, that particular environment. This is especially true when the environment is understood as the cultural, national or racial context into which one is born and may be expected to remain. Maturity thus represents man's acceptance of his freedom and its limitations. Such acceptance enables him at times to transcend his environmental limitations in the expression of love of others.

Immaturity and the Life Processes. In the preceding discussion the actualization of *agape* love has been presented as a central uniting feature of maturity. The acceptance of *agape* love has been described as the determining factor in man's courageous uniting of the ontological polarities. It is then assumed that the lack of love or its acceptance, experienced as the fear of rejection (by life and others), leads to the failure to take the courageous risk implied in the actualization of potentials. The result is reduced self-expression and a shrunken world. Immaturity, or a lack of continuing development of his potentials, is the consequence. The immature man cuts himself off from the dynamic possibilities inherent in the interaction between freedom and destiny, individualization and participation, and dynamics and form.

It now remains to illustrate the disunity of the polarities (and disruption of the life processes), defined as immaturity, in the context of compulsive drug abusers.

Self-Disintegration. The drug abuser provides many illustrations of the disintegrative life process. In the drug abuser disintegration is the result of an extreme loss of centeredness (loss of self-world relationship), the rejection of the moral imperative and the depersonalization of other persons.

Like all persons, youth desire their immediate environment (i.e., peers, family, school, etc.) to acknowledge, appreciate and accept them as unique individuals. They need to be accepted as growing, unexchangeable persons. At the same time this increasing individuality is in conflict with their needs to belong, to be a part of their group of peers. Extreme peer-group pressure is an accepted phenomenon of the sociology of youth. Peer groups exert pressure upon youth to conform in style, ideas, behavior, and language. Those who do not conform to these expectations are threatened with group rejection and expulsion. The result is a threatened loss of identity, as a loss of the self as centered and autonomous. The threat is therefore one of self-disintegration.

The drug abuser, because of his compulsive use of drugs and often his anti-social behavior, generally has been rejected by non-drug groups (e.g., youth, adults, and society-at-large). Because his drug abuse actions are illegal the abuser further places himself in the context of society's outcasts, the criminal. Thus, facing a common threat of loneliness, isolation and rejection which implies self-disintegration, the drug abusers gravitate into their own groups where drugs become the entrance ticket as well as a symbolic expression of

rebellious rejection of those whom they feel have rejected them. Thus the drug abuser's perception of himself and his environment become increasingly constricted and restricted. While it is assumed that all persons selectively screen out various stimuli of their immediate environments, for the drug abuser this shrinking of world is even greater. His friends become only fellow "dopers," who share his drug syndrome and style of avoidance of police, procuring the drug, using ("going up" and "coming down"), getting money for more drugs (whether by work, "bumming," stealing, etc.), avoidance of police, etc. His perception of life experience has thus become an endless and repetitive chain of events in which drugs play a focal role, and which may only be interrupted by periods of juvenile hall, jail, etc. Human relationships become secondary because persons are no longer considered valuable in and of themselves, but only as means to the ends of getting and keeping more drugs. Previous sensual or recreational experiences which were done for their own sake for the abuser have to include drugs (e.g., having sexual intercourse or seeing a motion picture *only* after becoming "stoned"—intoxicated by the drug). Language which might be a communication tool enabling the abuser to communicate with persons outside the drug subculture becomes restricted and bespeaks the abuser's preoccupation with his own world and his experience.⁴⁷

⁴⁷ Lombardi indicates that the abuser's special subculture language indicates his understanding of himself. "High," "loaded," "empty," "turned on," "doper," "fix," "burned," "busted," all indicate some aspect of the abuser's world in which he feels himself to be inadequate, uncertain and insecure. Likewise such terms also describe the world in hostile and dangerous terms where he fears he will be destroyed. See Donald N. Lombardi, "The Special Language of the

This means that the whole perceptual field in which the abuser lives has become so narrowed and restricted that his contacts with a larger world which might enable him to envision other alternatives to his choice of continued abuse are never contemplated, let alone perceived. This is what Tillich refers to as losing oneself as well as one's world. How then is the abuser's self-disintegration to be overcome?

Because the abuser has come to perceive his primary environment (i.e., friends, family, school, etc. which preceded his abuse) as rejecting he attempted to ignore that environment by creating a new world, including the drug environment. Love alone, of the *agape* quality, provides an atmosphere and attitude of acceptance of the abuser as a person. As a person he is not judged on the basis of his actions nor rejected on the basis of his drug subculture environment. When he accepts this love he begins to focus upon the center of his being, to discover his own centeredness and thus to expand his perceptual field to include the centers of other persons. The experiencing of *agape* love creates a new attitude in the receiver which in turn creates a new love environment in which the receiver becomes the giver. Here others are loved as one loves himself. This means he is restored to those aspects of his pre-drug environment which he chooses to love, even in spite of their potential and continued rejection of him. It is his own loving which changes his perception of the world, not simply other persons' love of him. As he increases his own love of

Addict," *Pastoral Psychology*, XX:195 (June 1969), 51-52.

his world he increases his own intimacy with that world. For intimacy, whether sexual or psychological, requires that one love another person's uniqueness as he loves his own uniqueness. Only through the means of this *agape* love does the life process become self-integrative.

Self-Destruction. The process of self-destruction is indicated in the inflexible, inappropriate interaction of dynamics and form. If one affirms his being as a growing, changing, experimenting being in the world seeking realization of his own identity, he is in the process of changing his form dynamically. However, if one denies the relationship of his form--his body--to life-giving potentials around him, e.g., right food, air, excitement, etc. then he will be making a choice to limit his form. When the self as a meaningful center of man's being is cut off from his body, mind, feelings whether by psychological and compulsive preoccupation or an imposed narcotizing of the brain by chemical means, he is in the process of self-destruction.

In terms of youthful drug abusers the following might be proposed: the use of drugs creates a kind of moratorium on one's perception concerning the need for change. But since no being is static, man is either in the process of moving toward realization of potentiality or away from it. The drug abuser may be considered as one for whom the threat of the loss of his present form--no matter how imperfect it may be--causes him more rigidly to hold on to and defend his present form, e.g., drug subculture with its anti-social, anti-"establishment" ideas, all the more vehemently. In order to maintain any semblance of meaning the drug abuser zealously espouses the particular drug subculture's

ideas, e.g., drugs aid consciousness expansion, creativity and loving behavior. Any item which might raise a sense of cognitive dissonance is screened out. Here again the matter of the abuser's perception of his environment is crucial. The threat to the loss of the present form is perceived as loss of self. The possibility of change requires a dis-identification of the self from its particular subcultural form in which it has become fixated, and a listening and acknowledging of other more potentially creative options.

Self-destructiveness, whether encouraged by the dependence upon drugs or by certain ideologies, implies a rigidity in persons which can only be broken by *agape* love. Love alone encourages a person to become more open to the world and to the potentials of his being. Love alone indicates that change is possible without losing the center of one's self, and that the expression of one's life can be expressed in varied ways, yet with a sense of the sanctity of the person and with a consistency and continuity that bespeaks both his past and present. It is an acceptance of oneself at the stage or place in life that he exists, and it is alright.

Self-Profanization. Self-profanization is making ultimate those values, persons, and objects which are not actually ultimate. It is a de-valuing and objectifying of oneself and other persons in such a way that they become used, humiliated and manipulated. It is the turning of the holiness of the interpersonal relationship into a depersonalized thing. When persons experience themselves as devalued or under-valued they feel shame, humiliation, and finally anger or

rage. Yet in one sense persons who have been treated as things have allowed themselves to be so treated. They have given over their freedom and dignity into the hands of another in their desire to find security amidst the uncertainties of life. Whenever a person is treated as an object he experiences an emptiness and void because he has given himself over to that which is not ultimate.

When freedom and destiny are separated new problems arise. Freedom, when separated from the limits upon it becomes arbitrariness or willfulness. Destiny on the other hand when separated from freedom becomes impulsiveness and compulsiveness. Since there are no controls over the instincts, man is driven by necessities; he becomes impulse laden and compulsively reacts to life situations.

The teen and post-teen years especially are times of experimentation with freedom and destiny. Personal identity can only be established when the poles are distinct. The values held by parents as well as society (e.g., religious, economic, and moral values) are viewed as the destiny against which the youth must rebel in order to discover his own identity as separate from his parents and his immediate environment. If parents fail to offer limits (destiny) against which the youth may exert his independence (freedom) this may be experienced by the youth as a lack of love. Freedom which is experienced without limits upon it becomes license and is irresponsible.

Drug abuse may be viewed in the above context as one means of self-destructive rebellion against the youth's environment, viewed as destiny. To some youth drugs may appear as the only means of asserting

their desire for independence which will gain the attention of their parents.

Love as responsible freedom may come in the form of parental confrontation of their youth's drug abuse as a self-destructive choice of behavior which destroys freedom in addictive dependence. This dependence is as strong or stronger than the youth's previous dependence upon his parents. However this does not mean that adults should impose upon youth the moral command: "Don't dope any more." Any command on the part of a helping adult may create tremendous resistance in a youth. Tillich makes this point when discussing psychotherapy with an alcoholic and describes the results which would follow if a therapist commanded his alcoholic client to quit drinking:

. . . . the patient would withdraw to his freedom to contradict himself, even though he might then destroy himself. The patient, in this action, defends a decisive element in human freedom . . . the law cannot break compulsion, . . . instead of encountering the law, the patient encounters the acceptance on the part of the analyst. He is accepted in the state in which he is, and is not told to change his state before becoming acceptable.⁴⁸

The point is well made by Tillich that since compulsiveness is an indication of the sense of already feeling rejected and unloved, only love as acceptance of the person is the means of overcoming compulsiveness. For compulsiveness, as it will be described in the following chapter, implies an attempt to hide finitude for fear that one will be rejected if his imperfections are known. Thus only love of the abuser as person breaks the compulsion and frees the abuser to take

⁴⁸Tillich, *Morality and Beyond*, p. 50.

responsibility for his behavior. Only love combined with freedom makes responsibility possible.

Freedom, however, is also limited by destiny. Destiny in terms of the finite limitations of youth may be understood as a youth's intelligence, physique, talents, skills, imagination, temperament and health. Certain drugs drastically impose strict conditions of destiny upon the compulsive abuser by radically changing his physical, imaginal and intellectual abilities. For example, the continued abuse of methamphetamines drastically curtails brain cells, and continued barbiturate abuse has a detrimental effect upon brain cells as well as the general health of a person. And the general health of abusers of injectable drugs, e.g., heroin, speed, etc., is continually undermined by infectious hepatitis.

Freedom and destiny have to be held in tension. Only love allows this to happen. Love as unconditional appreciation also confronts the abuser with the results of his behavior. This is love expressed as justice. Here the results of the abuser's addictive behavior may be viewed as having consequences upon other persons, whether it be his mother from whom he stole money to buy his drugs, his kid brother who has started on the road to abuse in emulating his example, or a friend who died from an overdose of heroin he had bought for him. The result is the same. The abuser is responsible for the consequences of his choices. Such an abuser suffers from guilt because of his past actions. Love not only reminds him that he is accepted despite his mistakes but it also frees him to act in more responsible

ways. Restitution is one such way. Repayment of the money stolen, becoming a more constructive and non-addictive identity model for his kid brother and other kid brothers, and working towards the alleviation of potential death for other abusers he knows . . . all these are steps which may be instituted or at least worked towards. The important point is that the love previously described is not some sentimental cheap grace, but a love which always includes justice as concern for one's neighbor, as freedom with responsibility. Only as freedom and responsibility are affirmed together is the abuser freed to love himself and other persons. In this manner is the abuser's life turned from self-profanization to self-transcendence.

What remains now is to show how Tillich's ontological polarities can be illustrated behaviorally in specific items of Heath's Self-Insight Questionnaire.

The Ontological Polarities and Heath's Self-Insight Questionnaire

Behavior is assumed to be one expression of maturity, as the way in which the mature person relates to his world. Behavior is his response to his perceptual awareness of the world.

Mature behavior is determined as all behavior that affirms the self as interdependent, open to change, and having finite freedom, while immature behavior as all behavior that fails to confirm the self in the three dimensions above. Mature behavior is designated as that behavior which can be said primarily to be unified in favor of self-integration, self-creativity, and self-transcendence.

In the chapter that follows certain behaviors indicated through the Self-Insight Questionnaire and the person-world review interviews will be designated as having positive (mature) and negative (immature) values on Heath's maturity scale, the Self-Insight Questionnaire.

The following behavioral expressions of maturity and immaturity have been matched with their ontological polarities. These behavioral expressions are also descriptive of one of the five developmental dimensions of maturity as declared by Heath. They are the following.

Individualization and participation: purposeful-purposeless, cold in personal relationships-warm in personal relationships, predictable-unpredictable, self-centered-other person-centered, stubborn-compliant, and domineering-submissive. Freedom and destiny: dependence-independence, decisive-indecisive, self-disciplined-impulsive, not anticipates consequences-anticipates consequences, apathetic-energetic, accepts own limitations-rejects own limitations. Dynamics and form: low aspiration-high aspirations, enthusiastic-unenthusiastic, rigid-flexible, ordered-disordered, cautious-adventurous, fulfilling his potential-not fulfilling his potential, and strong convictions-weak convictions.

PART II

APPLICATION OF THE MODEL

CHAPTER IV

COMPULSIVE DRUG ABUSE FROM THE ONTO-THEOLOGICAL PERSPECTIVE

In the introductory chapter of this dissertation it was stated that drug abuse would be approached from two interrelated concepts: as an affirmation of a reduced self whose compulsiveness might be described as ontological neurosis; and as immaturity in which the ontological polarities are no longer in creative interaction, as later illustrated by interview studies and the Self-Insight Questionnaire.

Throughout the preceding chapters the first concept has been described and illustrated. The self being affirmed by the drug abuser was presented as a reduced self whose self-identity, relationships with other persons, bodily and mental functioning and spiritual fulfillment all express disrupted life processes and tendencies towards self-disintegration, self-destruction, and self-profanization.

Further explication, however, is still needed to explain the relationship between drugs, ontological neurosis and compulsiveness.

1. ONTOLOGICAL NEUROSIS AND COMPULSIVENESS

The term "ontological" neurosis has been chosen to emphasize the direction from which Tillich approaches an understanding of neurosis. Many psychiatric definitions of neurosis fail to make any distinction between ontological¹ and pathological anxiety.² Tillich

¹The term "ontological" has been chosen to replace "existential" here to emphasize the threat of nonbeing upon being rather than other

believes that since anxiety is ontological it cannot be removed, but only met with courage as one accepts the threats of nonbeing into oneself by means of self-affirmation.

Anxiety for Tillich is not equated with neurosis. But, when experienced anxiety may lead to three alternatives: courage to be, despair, or neurosis.

He who does not succeed in taking his anxiety courageously upon himself can succeed in avoiding the extreme situation of despair by escaping into neurosis. He still affirms himself but on a limited scale. Neurosis is the way of avoiding nonbeing by avoiding being. In the neurotic state self-affirmation is not lacking . . . But the self which is affirmed is a reduced one.³

The anxiety which the non-neurotic person can incorporate into his being by accepting it through a form of courage, tends to immobilize the neurotic person. That is the reason he is neurotic. He is less sensitive to the love which can counter-balance the threat of anxiety.

characteristics of man's situation.

Bertalanffy speaks of "existential neurosis" which he defines as "mental illness arising from the meaninglessness of life, the lack of goals and hopes in a mechanized, mass society." See Ludwig von Bertalanffy, "The World of Science and the World of Value," in James F. T. Bugental, *Challenges of Humanistic Psychology* (New York: McGraw-Hill, 1967), chapter 34, p. 336.

² Although some psychiatric theories seem to make anxiety synonymous with neurosis, others like classical Freudian theory focus upon the intrapsychic conflicts of instinctual drives which create anxiety, or the Learning Theory therapists like Dollard and Miller who understand anxiety as provoked by maladaptive, learned, behavior patterns. See Robert A. Harper, *Psychoanalysis and Psychotherapy* (Englewood Cliffs: Prentice-Hall, 1959).

³ Paul Tillich, *The Courage To Be* (New Haven: Yale University Press, 1952), p. 66.

He has chosen neurosis in preference to despair which is the only alternative he perceives.⁴

The whole matter of natural self-affirmation is as crucial for the neurotic as for the non-neurotic person. In every person's nature there is the great need to affirm his own being, at whatever the cost. This means that all behavior is meant to affirm the self, even that which takes a negative form. For the neurotic the issue is how he can affirm himself in the midst of an alien world. Neurosis is an attempt to avoid the threat of the rejection (the non-confirmation of self by others as environment) by avoiding the risk of self-confirmation (i.e., confirmation of self by others as environment). Neurosis, in avoiding the possibility of being rejected, avoids the possibility of being accepted as well. In more common language it might be stated: it is better not to try and gain nothing than to risk everything by trying and fail! The possible threat of the loss of everything is focused upon rather than upon the possible gain of much. The neurotic concentrates attention upon the feared outcome of rejection if his finitude, expressed in myriad ways, were known to others. The question addressed to the neurotic is: "What are you avoiding most?"

The neurotic fails to face squarely his finitude. He is being phony because he tries to deny his real need to feel loved by other

⁴Gebattel agrees with Tillich's conclusions and emphasizes the factor of freedom as exerted in compulsive behavior. See V. E. Gebattel, "The World of the Compulsive," in Rollo May, *Existence* (New York: Simon and Schuster, 1967), p. 179.

persons.⁵ His primary fear in facing his finitude is that in order to be loved he must be perfect, totally secure, and always certain. He assumes that he must be like God in order to be loved by God and others. He assumes that love is conditional, conditioned by his success or failure to measure up to an extreme standard of expectations. Therefore he must work very hard not to allow into his consciousness any questions about himself which will question his acceptability. This is the reason he overreacts to the anxieties of fate and death with unrealistic security, to the anxiety of guilt and condemnation with unrealistic perfection, and to the anxieties of doubt and meaninglessness with unrealistic certitude. Here the defense of compulsiveness needs to be explained.

Compulsiveness is both a demand for acceptance and a defense against awareness of possible rejection. The natural demand in all persons to be accepted as persons in spite of finiteness is in tension with a natural demand to actualize one's infinite potentiality. Compulsiveness arises when persons feel they will not be loved unless and until they measure up to their potentials, i.e., as determined by their environment.

Compulsiveness is an expression of doubt or unfaith in the possibility of unconditional *agape* love. Compulsive behavior proceeds on the assumption that one will be rejected and so must somehow, through whatever means necessary, force, cajole, or educe self-

⁵See William Glasser, *Reality Therapy* (New York: Harper & Row, 1965).

confirmation from others.

In more traditional theological terms compulsiveness may be considered as an expression of sin. Sin, for Tillich, is the domination in man of a power of estrangement from God and other persons. Compulsiveness is an expression of sin because it attempts to demand from others the confirmation of one's own self-worth which can only be given by others as a gift of love; and it concentrates full attention upon one's own need for love without regarding the neighbor's need for confirmation as well. Compulsiveness is an expression of sin because it is an attempt to hide one's finitude. The neurotic compulsive person fears that if he were really known, i.e., the reality of his being as potentiality in tension with actuality, that he would not be loved. He believes that he must earn his love as a Boy Scout earns merit badges, in order to receive a higher reward and further acclaim. It is a works salvation.⁶ Such sin is the denial of man's real nature as free and bound, limited and limitless. It is the fear of living within the tension between the polar elements of his nature.

Compulsive behavior is repetitive behavior. It is the one-

⁶In this light even the classical example of Lady MacBeth's cleansing her hands of participation in the bloody death of King Duncan, even in ritualistic handwashing, is the attempt to "wash her hands" of any guilt, to be restored to state of forgiveness by her conscience, and its representation of divine judgment upon her. It was in this sense that Freud called compulsive a "private religion," because God becomes like a compulsive superego who promised protection on condition of submission, and ceremonials of compulsion neurosis have been called rituals because of their similarity to religious rites. See Sigmund Freud, "Obsessive Acts and Religious Practices," in his *Collected Papers* (London: Hogarth Press, 1924), II.

tracked mind or the broken record in which the same themes and chords are repeated over and over. The necessity for such repetition is hopefully to assure oneself that if he tries long and hard enough he will finally get through to other persons and they will fill his starving for love. Several kinds of compulsions share this common element of seeking satiation.⁷ Compulsive behavior perpetuates itself. By always doubting and being unaccepting of the confirmation of his worth that he is offered, he refuses to take the very gift which could finally meet his real need for love. To really accept the offer of love from another would mean to stop demanding it, relaxing, and accepting it into his being. This would mean the end of compulsive behavior.

2. DRUGS AND COMPULSIVENESS

What is the relationship between drug abuse and compulsiveness?
Is the drug abuser basically a compulsive person as previously defined?

⁷In gluttony and to some extent drug abuse, there is an attempt to fill up the abuser's existential emptiness or vacuum. Binswanger calls this existential craving or *suchtigkeits*. In "The Case of Ellen West" Binswanger compares Ellen's hunger with morphine hunger of the chronic morphine addict, or the craving for alcohol of the chronic alcoholic. In the case of drugs it is not simply a psychological matter of being filled up, but also somatic (physiological conditioning or reaching of a point of satiation). However with some drugs tolerance is created, needing larger and larger dosages in order to achieve the initially desired effect. See Binswanger, in May, *op. cit.*, pp. 346-347.

Gebattel conceives of the food or drug abuser as living only from moment to moment in which he is never fully satisfied. Try as he will to fill up every moment with intoxication he is gripped by a sense of emptiness. His need to be filled, to feel at one with himself, others and the world, is a depth hunger which cannot be filled by drugs or food. He experiences the future as meaningless, and only the present moment as a hedge against the future.

In terms of the onto-theological context, the answer is yes.

From the onto-theological perspective all compulsive behavior is an attempt to hide one's finiteness and to avoid or eliminate the pain of being unacceptable and unloved. The various expressions of compulsiveness include withdrawal, anti-social hostility, dependency, or excessive achievement. All are attempts to decrease the threat of the loss of one's being (i.e., as being rejected). Such behavior signifies a disunity of the ontological polarities.

Drug abuse can be illustrated from many of these various forms. For some persons their abuse of drugs may have been begun and be continued as a hoped for means of acceptance within the drug subcultural group. Here the abuser conforms to the life style of others, hoping thereby to gain acceptance.⁸ The result is a kind of compulsive dependency which threatens loss of self as individual in the hope of gaining acceptance of oneself as a part of the group.

For some, drugs may be a negative attempt to affirm the self through anti-social acting out. As in the case of the youth who normally does not openly get angry with parents or authorities for fear of rejection and whose usual means of rebellion have been passive reactions, under drugs he now attempts to assert his individuality and drive for independence by standing up to parents and authorities. Here

⁸ Ralph de Jesus became a heroin addict at age 11 because "I used to see my friends doing it and I didn't want to be left out . . . most of my friends use drugs and I wanted to be one of them." See "Addict, 12, Tells How He Paid For Heroin," *Los Angeles Times* (February 28, 1970), I, 18.

the effect is like alcohol intoxication in bringing repressed hostility to the surface. In such a relationship real confrontation may be necessary between youth and parents but through the drug means the abuser feels less frightened by the potential rejection which normally might immobilize him. While drugs in this instance may become a means of pushing for the youth's assertion of independence, the general effect may be negative. As the parents simply blame the drug as creating the assertive and aggressive behavior rather than understanding the youth's need to stand up for his independence and freedom.

For others drugs may become a means of withdrawal in which one attempts to deaden the pain of previously-experienced or presently-anticipated rejection. Tillich speaks of this means as the human longing for rest without conflict. It can be seen in alcohol and drug intoxication which are used to deaden the center of one's conscious awareness so as to eliminate temporarily any consciousness of conflicts, and so that one will no longer feel the pain of one's existential uncertainties and doubts, the pain of broken human relationships and unfulfilled potentialities (e.g., job or career, school work, physical body, etc.). The result is destruction of one's own centeredness. It is not simply self-disintegration but also world disintegration.

Whether drugs are used compulsively to reject others before they reject the abuser or to withdraw from threatening interpersonal situations or to dull the pain of unrealized potentials, the motivation is the same. In these instances there is a sense of broken relationship between oneself and others or oneself and his potentials. In the

case of compulsive withdrawal the intention is to avoid the pain of anticipated brokenness by trying to escape from it. Thus one chooses to deaden himself to potential hurt and rejection by pulling out. In the instance in which a person feels that the relationship between himself and others is already broken and dead, drugs may serve as pain-killers to the mourning of relations which no longer appear possible. The pain of loss is mixed with the guilt at not having done more in the relationship is a predominate theme. It may be comparable to the death of a loved one in which there is grieving over the loss of any future potential relationship.

Does compulsive behavior effectively hide man's finiteness, enable him to cope with the threat of potential rejection, and gain the hoped-for love and acceptance of the compulsive person? The result of most compulsive behavior is greater alienation from those persons from whom the compulsive person desires the greatest confirmation. The receiver of the compulsive demands feels that his own freedom is being eroded away by the demand and so rather than consciously being aware of the compulsive's need for love he reacts to the negative, manipulative, repulsive behavior and often rejects the compulsive person on this basis.

The drug abuser is like a starving baby who needs extremely large measures of love. Because he has come to assume that he will not get it or not as he wants it, he believes he must feed himself. His drug swallowing and shooting is like trying to feed himself, trying to hold out love, courage, freedom and hope for himself. But rather

than truly being fed by drugs, the effect is to numb and momentarily satiate an insatiable hunger. The result is dissatisfaction and lack of fulfillment of his being.

Only a love which offers the abuser a true freedom to risk himself and fail and yet be loved, provides the kind of hope and fulfillment that the abuser truly needs. Such a love implies an acceptance of the abuser, by the giver of love, as one who is finite, limited, a person striving towards potential but one who has not yet realized it. It is the *agape* quality of love which encourages the abuser to risk self-disintegration in order to gain self-integration, to risk loss of the drugged state in order to become creative, and to break out of the numbed security of the drug trap in order to become free.

From the preceding understanding of drug abuse can it be assumed that drug abuse is an ontological neurosis? According to the previous definition of ontological neurosis drug abuse is one form of compulsive behavior and all compulsive behavior is an attempt to hide one's finiteness.⁹ The central factors in overcoming compulsiveness are the courage to be in spite of one's finiteness (or in religious

⁹ Drug abuse of certain particular drugs, e.g., amphetamines and certain psychedelic drugs, has sometimes been behaviorally defined as "psychotomimetic." Psychotomimetic refers to drug-produced effects which are similar to those of psychosis. Solomon H. Snyder lists the major psychotomimetic drugs as LSD, mescaline, psilocybin, amphetamines, and alcohol. Snyder indicates through recent studies that it is possible to produce psychosis of the paranoid schizophrenic type by dextroamphetamines: "Amphetamine induced psychosis seems to be the best available chemical imitation of schizophrenia." See Solomon H. Snyder, "The True Speed Trip: Schizophrenia," *Psychology Today*, V:8 (January 1972), 42ff.

terms "faith")¹⁰ and the acceptance of one's acceptance by others and the Ground of All Being.

In the chapter to follow, both case material from the person-world reviews along with the results of the SIQ, the Draw-Yourself-Pictures, and ancillary observational materials will be utilized to illustrate the previously presented understandings of drug abuse as a) behavioral immaturity in which the ontological polar elements are experienced in the life processes as self-disintegration, self-destruction, and self-profanization; and b) an affirmation of a reduced self whose compulsiveness is described as ontological neurosis.

¹⁰It is this issue of "faith" that Teen Challenge, the "Jesus People," and other citizen's groups have addressed themselves to.

CHAPTER V

CASE HISTORY ILLUSTRATIONS OF THE MODEL

In this chapter the assumptions which have been previously discussed concerning the ontological dimension of the compulsive abuser's behavior, as immaturity, will be illustrated through the results of the SIQ, Draw-Yourself Pictures, and finally selected cases from the person-world review (case studies).

Before proceeding to any discussion of individual compulsive abusers, however, a description of the compulsive group as a group will be presented.

1. THE COMPULSIVE GROUP AS A GROUP

The group selected for study in Crisis House were nine young persons, previously indicated as "compulsive" drug abusers on the basis of the criteria already established.¹ Of these nine persons, four were women and five were men. Their ages ranged from seventeen to twenty-five. The median age was twenty-one. Drugs abused in this group included amphetamines, barbiturates, LSD, and particularly heroin. Only two were from a minority group, a young black man and woman. Most were from middle-class suburban families. For most of the nine, abuse of drugs began early in their teenage years, or around twelve years of age for the men, and thirteen for the women. This

¹See Chapter I, pp. 13ff.

means that by the time they arrived at Crisis House they have abused drugs for years, have been arrested more than once for possession of drugs and intoxication and many have engaged in criminal activities, e.g., stealing, selling drugs, prostitution, etc.

One rather unexpected discovery emerged in all of the nine abuser's responses concerning family environments. Out of the nine family groups represented, not one remained intact, in terms of a continuing marriage relationship between the original spouses (and thus the natural parents of the abuser). In the instance of three male abusers, their fathers had died when they were in their pre-teens. For all three the event was devastating. In the case of three other abusers, the parent with whom they lived was an alcoholic. In the case of another abuser, her father with whom she did not live to age 16, but then went to live with, was a "pill popper" like herself. This high incidence of broken families, death of a parent, and primary parents being a drug abuser was unexpected. In terms of this group studied these factors appear more than coincidental. While nothing conclusive can be presumed on the basis of these nine individuals, these factors would appear significant for further studies of a larger population of drug abusers. While many studies have turned to the "broken home" as a significant contributing factor in anti-social behavior and juvenile delinquency, the intention here is not to form such a conclusion but simply to indicate that this factor needs further clarification. The configuration of a home environment in which one parent is dead or emotionally absent, in which the primary parent has

a history of drug abuse (including alcoholism), and in which the family is continually disrupted through remarriage and divorce of the primary parents is an environment in which self-confirmation may be drastically restricted. In the homes of all nine drug abusers studied there was little or no relationship of confirmation between abuser and step-parent. In all nine homes the mother was the primary parent.² In terms of the teenager's need of emotional, social, ethical and sexual identity, emotionally strong parents of both sex are very important. However in the homes of all nine abusers the relationship with the primary parent was marked by continual conflict and feeling of a lack of self-confirmation from the abuser's perspective. There was little or no relationship with the parent-surrogate (or step-parent). In a number of instances however, there were close relationships with other siblings.³ Furthermore, where the parental model for coping with the emotional and growth crises of life is experienced as escaping through chemical means ("relief is just a swallow away") it is understandable that persons growing up in such an environment might learn addictive behavior and continue it.

For most of the drug abusers interviewed drugs became an expression of release from fears, worries, and tense emotional situations as well as giving them a sense of being important with other

²By "primary" parent is meant natural parent, the biological mother or father of the abuser.

³For two abuser's studied it was on the basis of an older sister that they had come to Crisis House and begun a rehabilitative process.

non-drug users. Since many of them already felt shy and unimportant to peers, it was a means of becoming somebody "special" and assuring a place among other peers who also felt ostracized from certain school or neighborhood groups. Whereas for the drug-experimenter drugs become only a passing phase of adolescence, for the abuser the drug world became their total life world. All of their friends, interests, artistic and musical expressions became fixed on drugs and the drug subculture. The alienation created by such a life style set them in further conflict with the larger society, especially the police. While almost all of the nine abusers interviewed indicated that their basic relationship problems began at home with the primary parent, they also perpetuated these same kinds of relationship problems with their peers in school, at work, etc. Their attitude of feeling rejected by family and former friends or previous school chums turned to rejection of family, former friends, and society's values and ideals. They became the counter-culture.

In all nine drug abusers, however, there was a deeper longing for a sense of relatedness to non-drug persons and the experience of life which was not drug-dominated. Similar to the alcoholic's experience of reaching "bottom" in his addictive syndrome, the abusers also came to the point where they felt their lives either had to change direction or would terminate in death. In one instance it was being in jail for yet another time and experiencing the absurdity of it all. For two persons it was a relationship with a close friend, sibling, or relative whose continual confirmation of their worth cried out for

them to try once more by entering Crisis House. For two of the women who had children it was the love for their children and their desire for their children not to grow up as they had which encouraged them to try again. For two persons it was the sense of growing too old for this kind of life, that time had caught up with them and life had to be changed now or never. For all of the abusers there was still a life thrust within them pushing them to try again to actualize their potential as persons, human beings. When asked by the interviewer why drugs had become a problem for them, the nine abusers offered the following reasons:⁴

1. Fears of losing mental capacity; mentally strung out; lack of concentration.
2. Behavior with persons formerly trusted became distrustful and disrespectful (e.g., stealing, lying, etc.).
3. Unable to function in society (e.g., can't hold down job, messing up in school).
4. Loss of self-respect. Feel judged as inferior by others because unable to cope with feelings.
5. Continuous depression.
6. Drug monomania: compulsive drive to get drugs, feel better, otherwise bored. All energy put into getting and taking drugs.
7. Feelings of hopelessness, fatalism, helplessness.
8. Extreme sense of loneliness and alienation from persons and society. Includes extreme sense of paranoia about everyone not just police.

⁴ These reasons parallel those indicated by Allen Cohen in his description of when drug use becomes abuse. See Peter Marin and Allan Y. Cohen, *Understanding Drug Use* (New York: Harper & Row, 1971), p. 50.

9. Anti-social and criminal behavior leading to confrontation with law and becoming identified with "criminals."
10. Escaping unpleasant situations.
11. Reduction of inhibitions previously repressed as anti-social. Fears that these will lead to destruction of self and others. (Increased violent behavior.)
12. Physical body deterioration (e.g., weight loss, poor health, etc.).

In many of the nine drug abusers interviewed there had been histories of various kinds of self-destructive behavior.⁵ About half of the group spoke of their hostile, violent behavior with others, their accident-prone behavior and their uncontrollable temper before entering the Crisis House. Several of those who spoke of accident-prone behavior indicated that as children growing up they sometimes hurt themselves deliberately, hoping to gain the attention of their parents, as though this were the only way attention would be paid to them. They assumed that since self-confirmation would not be forthcoming, at least they could gain attention through negative behavior. The result was always frustrating however. As one girl said: "How do you feel special to somebody without doing what I do?" Her usual ploys to get attention as a child had been to cut herself with a razor, fall down stairs, ride her bike into the street and then deliberately turn the handle and crash. In her rage at not feeling her worth was

⁵George Stricker, *Kicking It* (New York: Pyramid, 1971). Stricker, in making a study of Topic House, a Nassau County, New York drug abuse rehabilitation program says of the drug abuser: "For Topic House members drug abuse is only the most prominent of many self-destructive forms of behavior." P. 32. A similar pattern is seen in Crisis House.

being confirmed she took her rage at others out on herself. The intention was not to destroy herself but to affirm herself even through this negative means. She had also attempted suicide on occasion just so people would seem concerned and say, "Oh Jane, are you hurt?"

For many of the abusers interviewed drugs, like alcohol and sex provided physical pleasure as well as escape and rebellion. Most said that if they could attain the "high" without all of the anti-social, alienated life style that went with the life of an abuser they would have been tempted to maintain it. Many felt that without being drugged they were unable to feel free around other people, were afraid to be "honest." For many, the threat of the pain of rejection was numbed by drugs, so that they felt they had nothing to lose and so would allow their negative attitudes to find expression. But while drugs numbed the possible emotional pain of rejection and feelings of being judged as inferior, it also deadened their feelings for the good things in life. Not only had they shut out the alien, rejecting world, but also the warmth of love and acceptance, small moments of happiness and enjoyment. This was expressed by one of the abusers who said, "Dope keeps your feelings numb. And I guess its really a surprise to come back and start feeling again."

Entering Crisis House was for all nine abusers a step they have not regretted. Several entered, as previously indicated, to please siblings, friends, parents, or to simply get the probation officer and law off their back. However none remained for that reason. All agreed that at some point they had thought about leaving Crisis

House because they were upset with someone here, because they did not really trust the House and its members, or because they became afraid that they could not live up to their "last" chance there. Several abusers indicated that they had tested the House in any number of ways. One major way was to see if people in the House really cared by going out and getting "loaded" (taking drugs), and then coming back to the House. The House members are aware of this behavior and to react in the usual rejecting manner would simply re-enforce the negative patterns already established in the abuser. The House Board, composed of the director and appointed staff as well as House members who are elected, decide the fate of persons asking to be admitted or readmitted to the House. The drug abuser who goes out and "blows it" once by getting "loaded" is testing the limits upon his freedom. He may be asking "does the House really mean it, when they say they care for me? If they do, will they let me get away with this?" The House has to maintain the tension between freedom and destiny, between freedom and responsibility. Without this tension the House would fold. It has to be maintained for the security of all members in it. To start over in the House is to move back into the basement. It is to take responsibility for one's behavior by doing what everyone else does who enters the House for the first time. It is to admit that he is not as responsible as he would like to be. To be in the basement "on restriction" means that the abuser attends an extra group therapy session a week and has his outside privileges restricted. He is not allowed to leave the House unless accompanied by a member who lives upstairs, who

has full status of freedom with responsibility. There may also be extra chores around the House which are allocated to the persons in the basement. These are not meant to ostracize or denigrate the individual, but simply to re-enforce the idea that the whole House depends upon him and it will not allow him to jeopardize the freedom of others by his actions.⁶

In Crisis House, as in other therapeutic communities for treatment of drug abusers, the whole program is designed to overcome drug dependency and irresponsible behavior and enable him to become a more responsible, creative and whole human being which is descriptive of increased maturity. Because the behavior of most drug abusers is often described as childish or immature,⁷ it is important to survey the degree of maturity or immaturity found among the compulsive abusers.

⁶ Crisis House does not use the extreme resocializing techniques of Synanon or Daytop Village in which the abuser who has fallen back to drugs is punished by a verbal or literal "haircut." The public verbal "haircut" is a verbal dressing down of the abuser in front of the whole community in which he is ridiculed, etc. for his irresponsible behavior. As a reminder to the rest of the community, the abuser's head may actually be shaved. He may be required to wear a sign reminding others of his errors. His example becomes a reminder for all others who might be tempted to return to the drug life. For further explanations of Synanon life, see Lewis Yablonsky, *The Tunnel Back: Synanon* (New York: Macmillan, 1965), and Alexander Bassin, "Daytop Village," *Psychology Today*, II:7 (December 1968), 48ff.

⁷ The matter of maturity is one strongly recognized in several drug abuse treatment programs. Chuck Dederich, founder of Synanon emphasizes the abusers social immaturity. What is needed he believes is a resocialization of the abuser, an out-of-the-womb movement from abuse towards maturity. He says of the abuser: "The newly arrived addict is blind. He's encapsulated . . . As he matures, his line of sight broadens." Quoted by Yablonsky, *ibid.*, p. 283.

The goals of Topic House in New York, a therapeutic community similar to Synanon and Daytop Village also strive towards a life of honesty, responsibility and maturity. See Stricker, *op. cit.*, p. 45.

An adapted version of Heath's Self-Insight Questionnaire was used for this purpose.

2. RESULTS OF THE SELF-INSIGHT QUESTIONNAIRE

The SIQ ratings as utilized in this dissertation are meant to show trends not statistical significance. Because of the small group of persons surveyed with the SIQ its results are intended to illustrate a trend in perception of the abuser's immature-mature personality dimensions. The rating degrees of "moderate" and "very" were combined to show directions toward immature or mature personality dimensions.

The compulsive abusers rated themselves first in terms of their own immature or mature personality dimensions. Immaturity items receiving the highest number of "moderate" and "very" ratings were dependence (5/9), unpredictable (7/9), not fulfilling potentials (5/9), and indecisive (5/9).

The assumptions that impulsiveness and rejection of one's own limitations would be highly rated were not supported by the responses.

In terms of maturity the abusers saw themselves as purposeful (8/9), warm in personal relationships (8/9), energetic (7/9), strong convictions (5/9), other person centered (5/9), ordered (5/9), submissive (4/9), high aspirations (7/9), and enthusiastic (6/9).⁸

⁸ These responses refer to the way the abusers presently see themselves at this time, not as they see themselves while taking drugs. These also probably reflect their ideal self-images. See page 33 top.

Because the friends' and staff ratings were lost for one compulsive abuser, the ratios which follow include eight rather than nine

When the staff rated the compulsive abusers the high immature items were dependence (4/8), not fulfilling potentials (6/8), stubborn (5/8), indecisive (5/8), and submissive (5/8).

Maturity was rated in terms of predictability, self-disciplined, high aspirations and enthusiastic.

It was also thought that staff would rate impulsiveness and unpredictability higher than they did.

Ratings of friends of abusers--including compulsive and non-compulsive drug users--showed an increase in neutral responses. In terms of the immature dimensions the following received the highest concentration of ratings: purposelessness (4/8), dependence (4/8), indecisive (5/8), and not anticipating consequences (5/8). The maturity dimensions included independence (4/8), warm in personal relationships (6/8), energetic (4/8), predictable (4/8), strong convictions (5/8), other person centered (5/8), flexible (5/8), high aspirations (5/8), and enthusiastic (5/8).

What do the SIQ results reveal in terms of Tillich's ontological polarities? The major items as designated in the ratings by abusers, friends and staff can be included under freedom and destiny (dependence, indecisiveness and not anticipating consequences); dynamics and form (unfulfilled potentials); and individualization and participation (purposelessness and submissiveness).

The life process of self-profanization is at work in the polar

people.

disunity of freedom and destiny as found in dependence, indecisiveness, and not anticipating the consequences of actions. Man profanes himself as a human being when he comes to depend so heavily upon his environment that he identifies himself with it. The security of the conformist peer group along with the physical and psychological dependency upon drugs does not enable the abuser to see the world beyond his nose. When drugs are his world he is totally dependent upon them for his ups and downs. He is therefore caught in the drug world and becomes victim to all who would manipulate him, e.g., the drug, the pusher, etc. By his continued drug abuse he continually chooses to trap himself. Solutions are never found to real problems, only a temporary avoidance of the problem. What decisions are made are made strictly upon impulse. Drugs help the abuser to perpetuate his impulsiveness. If he decides upon impulse, he does not have to worry as much about the risk of failure if bad consequences result. Also under the influence of drugs his guilt and fear about bad decisions may be diminished. He has numbed himself to their anxious threat.

The abuser is afraid to make commitments that involve the future. He is so "present" and immediate-feeling oriented that he does not desire to face tomorrow, only today is enough to worry about. He has come to learn that he cannot depend upon others, nor upon himself. He lets others know that they cannot depend upon him. He says things like "once a junkie always a junkie." For him commitment means risks, risks too great to increase his already high anxiety load. He is caught in the whim of chemical impulse. His continued choice to abuse

drugs helps him perpetuate his own dependency and impulsiveness.

At times the abuser's guilt and anger, indicative of his innate desire for freedom and transcendence of his drug environment, wells up in him. At those times he feels remorse for his condition and what he has put others through as well. Whenever the awareness of the consequences of his behavior--stealing from loved ones, the eventual death by O.D., etc.--enter his mind, he is terrified. Caught in his own self-made terror, he perpetuates his own destruction. Such is the irony and tragedy of the abuser.

The polarity of dynamics and form is evident in the behavioral expression of unfulfilled potentials. Here the life process of self-destruction is at work. While this may be true of all persons to some extent, drugs for the abuser have aided his diminution of mental, physical, emotional and spiritual potentials. Again and again abusers speak of their heart-sickness over the loss of mental and physical capacities once held. Such was the case of Jane who had a high I.Q., but who blames her mother for not stopping her from sniffing glue and destroying her brain cells. Or Leon, whose heroin abuse curtailed his possible career in sports as a boxer. Leon blames both his mother and boxing manager for not stopping him from shooting heroin.

But as Tillich has clearly perceived, to actualize one's potential requires the courage to fail--not to be able to measure up to the expectations that one puts on himself and others put on him--and to take responsibility for that failure. It is the responsibility for failure that Leon doesn't admit and grapple with. As long as poten-

tials are thought of without the tension of actuality--and reality--upon them they may appear grandiose. Leon, for example, presently says that he would rather not be a boxer than be a poor one and never quite make it. While there is probably much realism in what would be required to become a good boxer, still it sounds like Leon is afraid to take the risk and the responsibility. He concludes that it is better not to try and not to fail than to try and lose his own being (as identified with himself as boxer). Here the identification of self-worth with one aspect of his physical being makes him extremely vulnerable to the threat of the loss of self if his physical being does not measure up to his expectations.

Finally there is the life process of self-disintegration revealed through the disunity of individualization and participation. Here the immaturity dimensions of purposelessness and submissiveness are found. Purposefulness focuses upon the future as well as the present moment. It anticipates a self which goes on, which drives in the direction of some culmination. For the drug abuser his life is lived totally in the immediate present. And he feels controlled by that moment. He has become so dependent upon that moment that he fears the possibility of the future without drugs. His whole routine of stealing, "conning," etc. is geared to forestall the time when he needs more of the drug to deaden the pain of physical and psychological withdrawal. To consider a time when drugs will run out is to fear the future. As a hedge against this possible destruction the abuser submits to the environment around him. He doesn't alienate the pusher or

those persons needed to keep him alive (e.g., see the person-world review of Art which follows). In summary, when the immediacy of drugs become uppermost the purpose of life, meaning is irrelevant. While there is still a desire for meaning and meaningful human relationships, these are relegated to lesser importance. Drug is king and its power requires all to submit before it.

3. DRAW-YOURSELF PICTURES

The purpose of the Draw-Yourself Pictures was to gain further insight into the individual abuser's perception of his inter-personal world, so as to determine how he sees himself with others. The drawings are purely for illustrative purposes, and are not intended to provide quantitative validity.⁹

The instructions given by the interviewer to the abusers for the Draw-Yourself Pictures were:

- (1) Draw yourself in relation to your friends outside Crisis House, using whatever forms, shapes, colors, sizes you desire.
- (2) Draw yourself in relation to your family.
- (3) Draw yourself in relation to persons in Crisis House.

The results of the Draw-Yourself Pictures were somewhat difficult to assess as they tended to be highly subjective and directly

⁹ Kleinmuntz believes that while many of the artistic protective type tests, e.g., Draw-A-Person (Machover, 1948, 1951), and the House-Tree-Person (HTP) of Buck (1946-1956) have not been satisfactorily validated quantitatively, they may offer qualitative results. See Benjamin Kleinmuntz, *Personality Measurement* (Homewood, Ill.: Dorsey Press, 1967), pp. 325ff.

related to the individual abuser's ability to express graphically his attitudes about relationships with friends, family and Crisis House members. The restrictiveness of artistic expression, however, appears to be a general restrictiveness of the compulsive drug abuser in expressing himself in many other interpersonal areas, e.g., verbal and non-verbal conversation, relaxed recreation, etc.

Commonalities among the pictures are seen in terms of con- striction in freedom to use space, color, and form. Also, most of the pictures portraying previous relationships with friends included great distance between the abuser and his friends. This was often expressed in terms of distance between the figures or geometric forms, or simply compartmentalization which may indicate isolation.¹⁰ One girl depicted the brokenness of relationship with former drug abuser friends by drawing a large red pill ("Red," barbiturates, her abused drug) which was crossed out by a black "X." She explained the picture by saying: "I'm not in the picture . . . I couldn't because a lot of my friends have turned to junkies."

¹⁰Compartmentalization is understood by Burns and Kaufman as attempts to isolate the self and one's feelings from others. See Robert C. Burns and S. Harvard Kaufman, *Kinetic Family Drawings* (New York: Brunner/Mazel, 1970), pp. 29, 36.

Size, shape, position, color may all have meanings in determining the significance of such drawings. While Art Therapy is still in its infancy in the United States, some institutions are experimenting with its use, such as the Philadelphia Hahnemann Medical College and Hospital. The use of space and color are important according to Myra Levick, who in 1968 was the director of the Art Therapy program at Hahnemann. See "Art Therapy Shows Gains in Mental Cures," *Los Angeles Times* (November 21, 1968), I-A, 4.

Several examples of the Draw-Yourself Pictures will follow accompanied by explanations describing each one. The order followed in this presentation is to present the pictures in twos followed by the explanations.

a. Self in Relation to Friends

Figure 1. Rather than picturing himself in relation to his friends, the young man who drew this picture decided to turn the instructions around and portray how his friends see him. He described the picture in this way:

This is me right here, this square, and this is my friends all around me. The square represents like they are saying: 'Eh, I'm a square, I'm not hip to what's happening, because I'm living in a House with a bunch of white people and I'm trying to do something for myself, and they don't want this to happen so they are all around me, just trying to keep this from happening, because all they are doing is fucking up, shooting heroin and shit. They are more or less just standing there waiting for me to fuck up, because they don't want to see me make it, cause they know they don't have the desire to make it so they don't want anyone else to make it. So they are all around me calling me a square and shit. I guess I drew circles for them, because they are supposed to be hip to what's happening so they are not as aware as they seem to think. But they don't realize they are squares, because as far as I'm concerned anybody that doesn't want to make it, are a square themselves.

Figure 2. This picture shows much compartmentalization, including the sense of isolation, boxed-up, a sense of restriction upon freedom and space. It was described by the young woman who drew it in this way:

This is the road here. This is where I am. My friends are all in a group. They're all close. The road leads to the house. They can come to me and I can go to them. I am like them but I am changing.

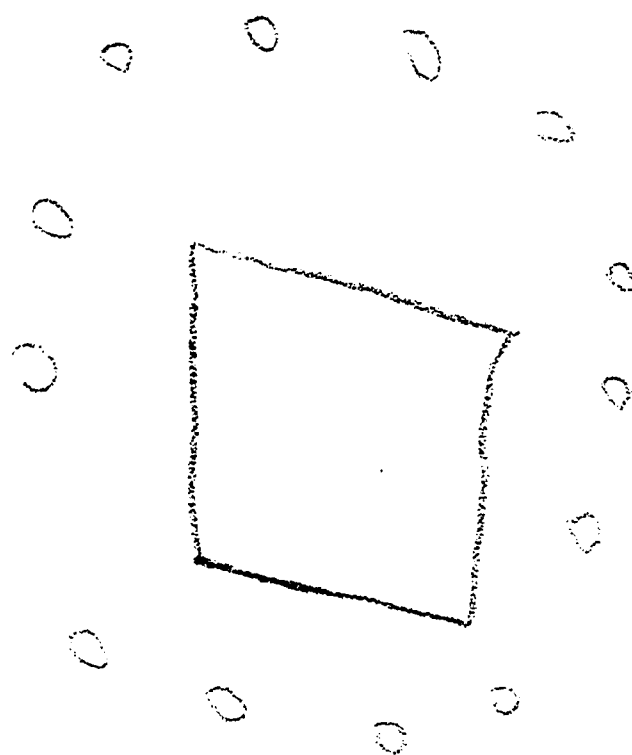


Figure 1

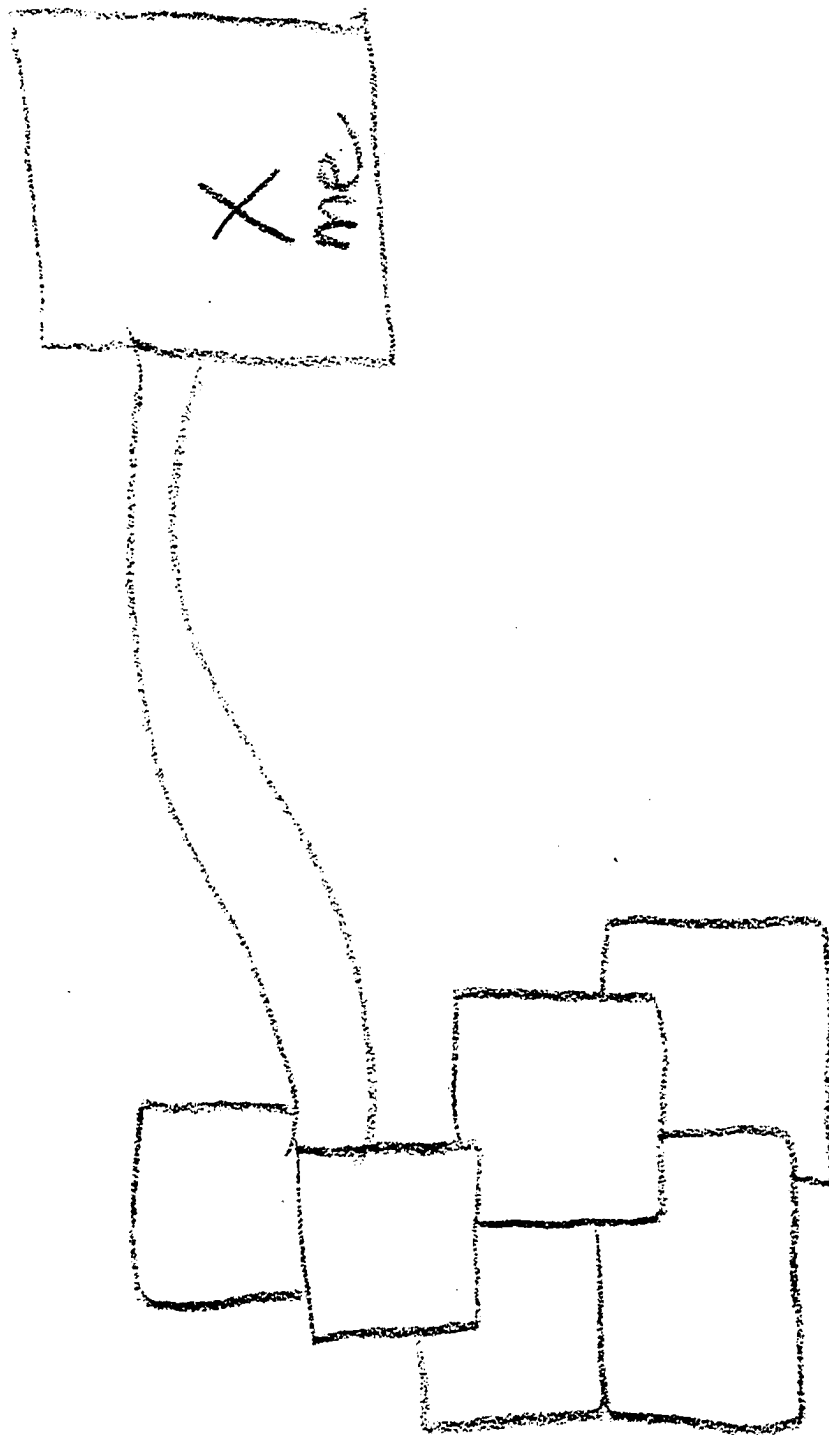


Figure 2

Figure 3. Here is a distinct sense of separation and distance, as well as shape and color. The young woman drawing this is a black person, but portrays herself in green while symbolizing her friends in black. Also, the thinness of the green line appears less forceful than the black area which has more mass and possibly more strength. She assumes that eventually she will draw closer to her friends, but at the present time wants to disassociate herself from them, even so far as not identifying herself with them, even in terms of racial commonality.

Figure 4. In this picture the young man's relationship with boss, a former friend and two girls. He says:

The star is me because I go in so many different directions. The big square is my boss. The yellow flower is Lee Ann. The pink circle is another girl. Kind of shapeless like she doesn't really know what's going on. Kind of interesting, soft and round. That is a former friend. I sort of like him in a way. Kind of a green egg. When I bombed out it was with this kind of people. They don't relax. In terms of space my boss is about the same distance as Lee Ann because of the constant contact and the constant back and forth. I spend more time with him than I do with her, but I think more about her than I do about him. The arrows show back and forth contact. Like I tend to sort of put them in boxes. That's what I'm looking for, but what I see or find is broken boxes. The biggest box is here, and it's broken all over the place.

b. Self in Relation to Family

Figure 5. In this picture the young woman drawing the picture portrays herself in relationship to her family. She sees herself as a mouse, tiny and not a part of them. They are large, together as a mass, and she is not. They are a whole and like the dinosaur or

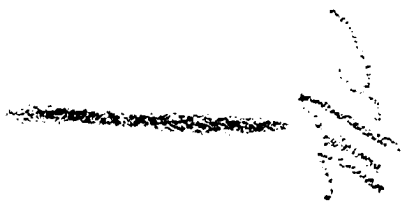


Figure 3

#1 main

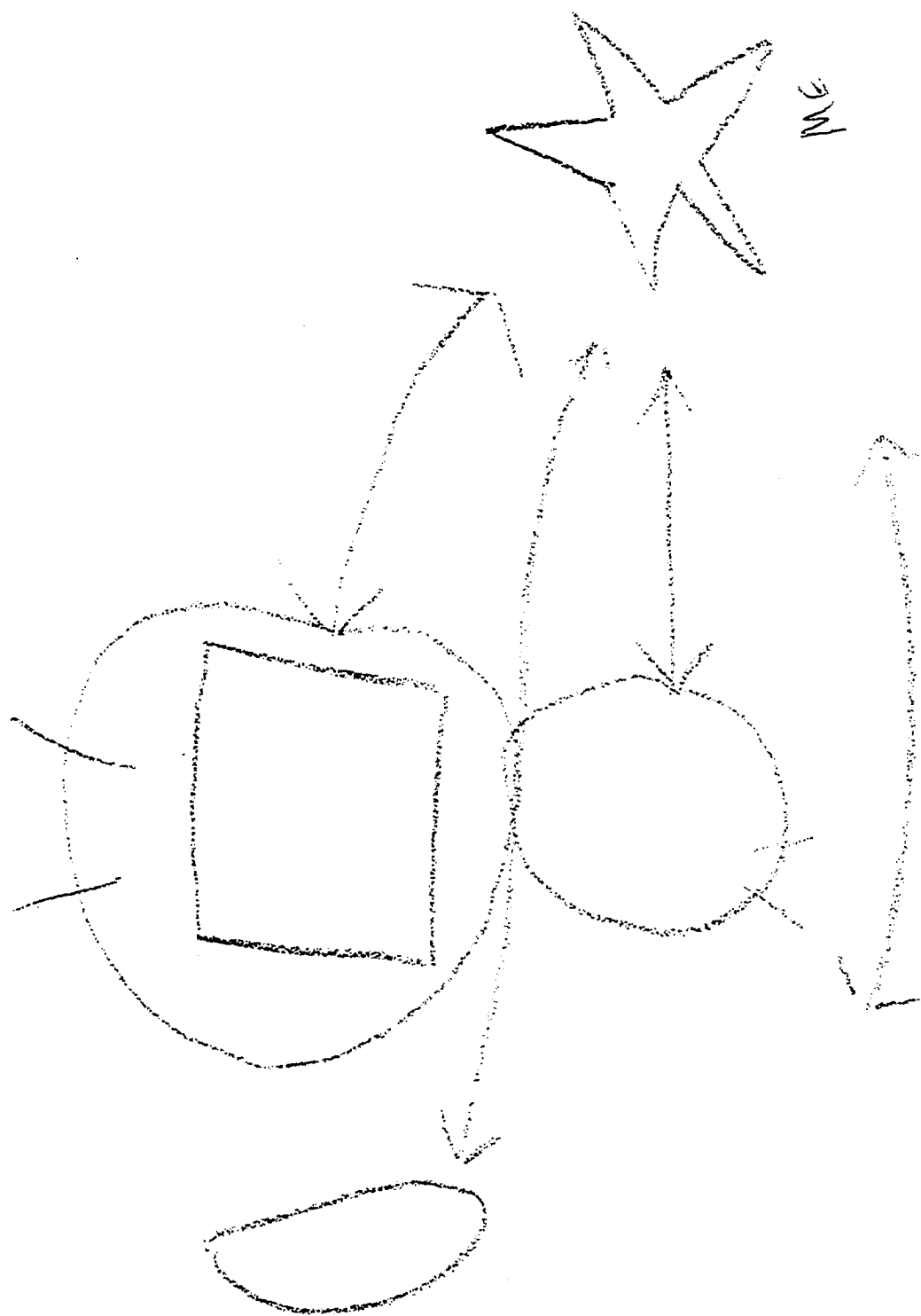


Figure 4

dragon has its own power. She doesn't have anybody, nor feel her own power. Yet, could it also be that like the mouse she can frighten an elephant and maybe even move the dragon?

Figure 6. Here breaking away from the family, especially mother's ties are portrayed. The young man drawing this picture anticipates the struggle that his number two sister will have in breaking away from mother. He says of the picture:

One, two, and three are my oldest, second oldest and third oldest sisters. The baby is kind of--well mom's got her. This is the oldest and she's moving away from the family. My second oldest sister is closest to me and it seems she feels a lot more the things that I do . . . I'm outside, no string, it's broken. Like my sister doesn't know whether or not she's going to break away from it. She's still at home too. But my number one sister, she's a bitch--a chronic bitch. She's really psycho, like about once every two and a half or three weeks nobody in the house can talk to her. And other times she's super nice. I can't live with her, I'd go nuts. If I ever did I would get to be a real part of the family again. If not . . . like I'm only half in this direction and this number two sister is moving out.

Figure 7. In this picture there is a very strong sense of isolation and rejection. The young man drawing the picture is so isolated from his family that he does not even portray them. He explained the picture in this way: "I'd be out here looking in. Cause they put me apart." The direction from which the picture is viewed is significant. It is almost as though he does not exist in the same world with his family. His attitude that "they" (his family) are the rejectors may tend to block his perception of them. Not only does he feel rejected by them, but he also rejects them. He won't

#2 Java

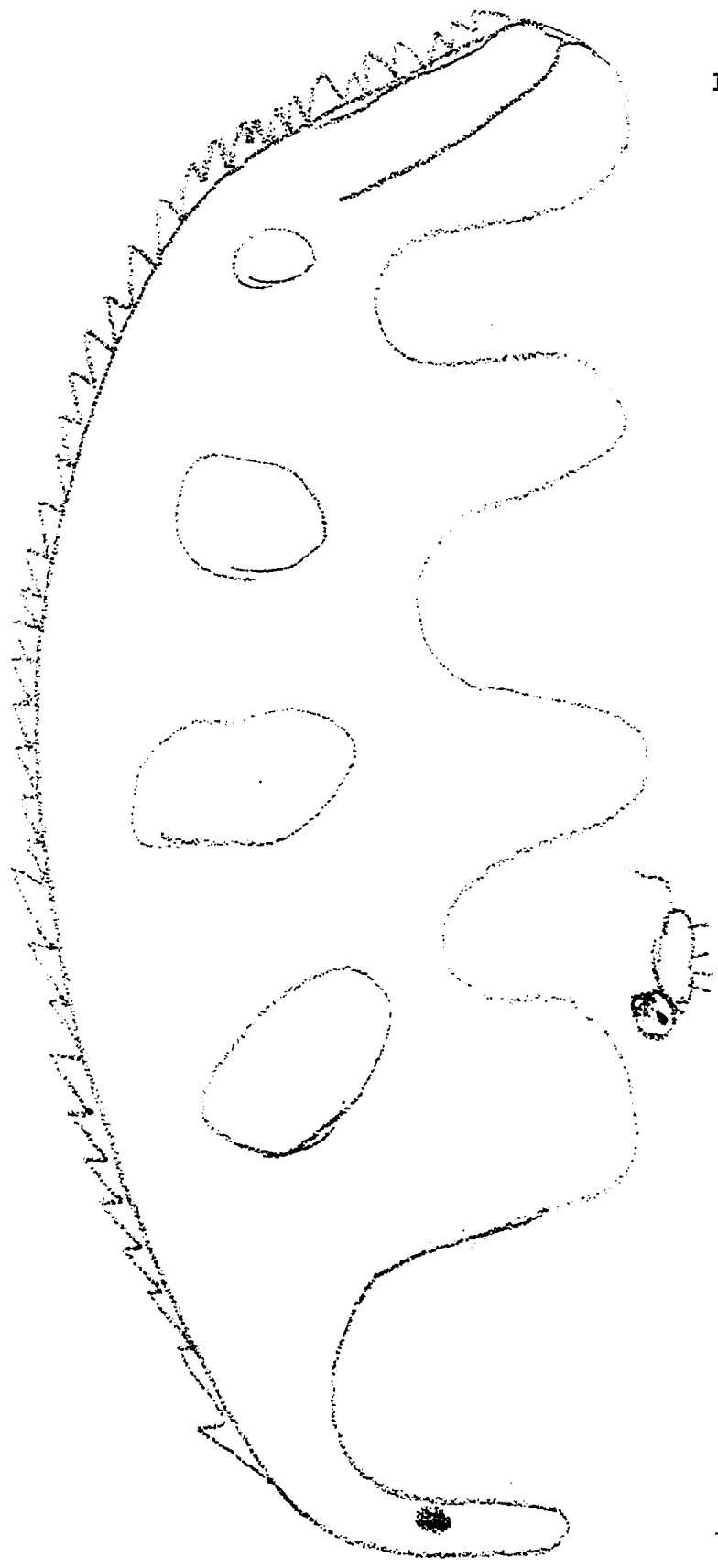


Figure 5

#2
Mario

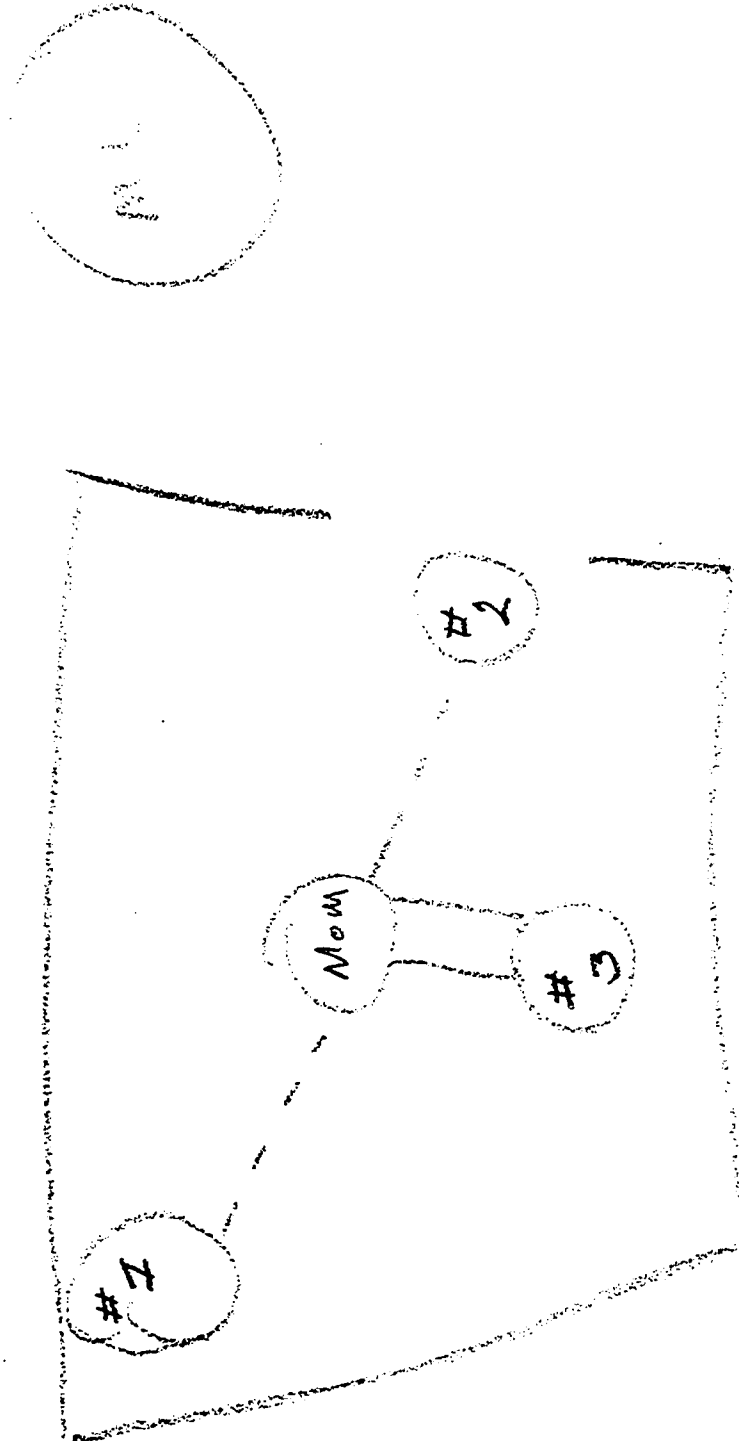


Figure 6

even include them in his picture!

Figure 8. This picture reveals a certain amount of compartmentalization as seen in other pictures. This picture is drawn by the same young woman who drew the picture shown in figure 2. Her life is sealed off from the others by double lines. This young woman was married to the circle, labeled "Danny" before entering Crisis House. Danny's mother, a very religious person, is portrayed by the cross. The young woman sees her as offering strength and hope, yet not as connected or reaching out to her. The use of the same color, green, may indicate incorporation of mother-in-law's love and strength. Nevertheless, there is more potential relationship than with her own mother. Mom and the stepfather are linked by their alcoholic dependency.

c. Self in Relation to Crisis House

Figure 9. Here the young man, who also drew the pictures in figures 5 and 6, shows his process of growth within and outside of Crisis House. He describes this picture:

Those (circles) are people in the House. This is my box. This isn't their box. The can, I don't know if they're in this box or not. That's why I may break it here. They may be in the box and they may not. To me, the way I got out of the box is down the drain. Now my direction is not down . . . Part of my escaping the box is improved relationships. I still do some of the things they're doing because I live in the House . . . I'm outside the box but I don't feel higher or above them. I feel like I'm in a different place.

This young man is one of the real "success" stories of Crisis House.

For almost six years he was hooked on heroin. His growth in the House

#2
Fraser

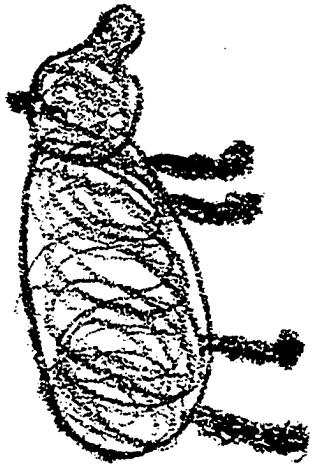
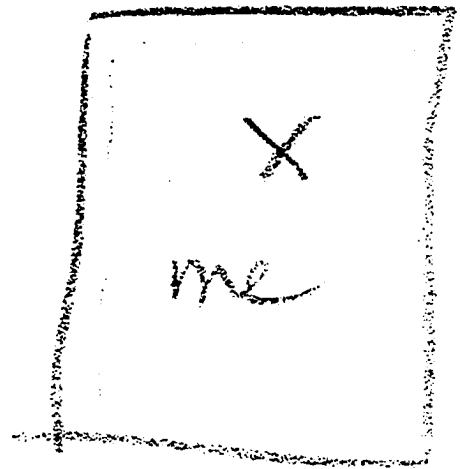
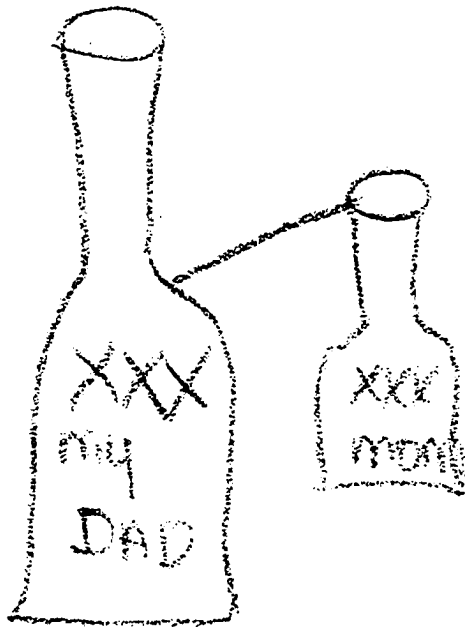


Figure 7

#2
Diane

140



○
Danny

Figure 8

has been rapid. He had one fall about four months after he entered Crisis House. He left the House and got loaded on heroin, but because he was in the process of such growth he did not succumb to renewed dependency upon heroin. His life will be engaged in greater depth in the case history section which follows.

In his picture it does appear that he is undergoing great change. He sees himself as beginning to transcend some situations and relationships. He understands that his painful life process was one of undergoing more pain, by hitting bottom, before he has started and out of the trap his life had gotten into. He sees himself going in many directions at once, many that he is confused and almost overcome by the possibilities, like a caged animal who has been released from its cage.

Figure 10. In this figure the young man's relationship with the House members is perceived as a spiraling circle. The picture has movement out from the center and yet a sense of connectedness. The effect may either centrifugal or integrative. He describes it in this manner:

It means I'm pretty closely knit with them, but with a few people there are breaks (the darker areas) . . . I am in the whole thing generally throughout . . . all blended in but those spots represent a few breaks because of a few people.

Figure 11. In this picture the young woman is describing her feelings about being new in the House, and having to live in the basement which is where all new persons start. As they progress in the program and responsibility they move upstairs into better quarters,

#3
MARIO

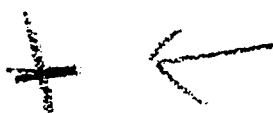
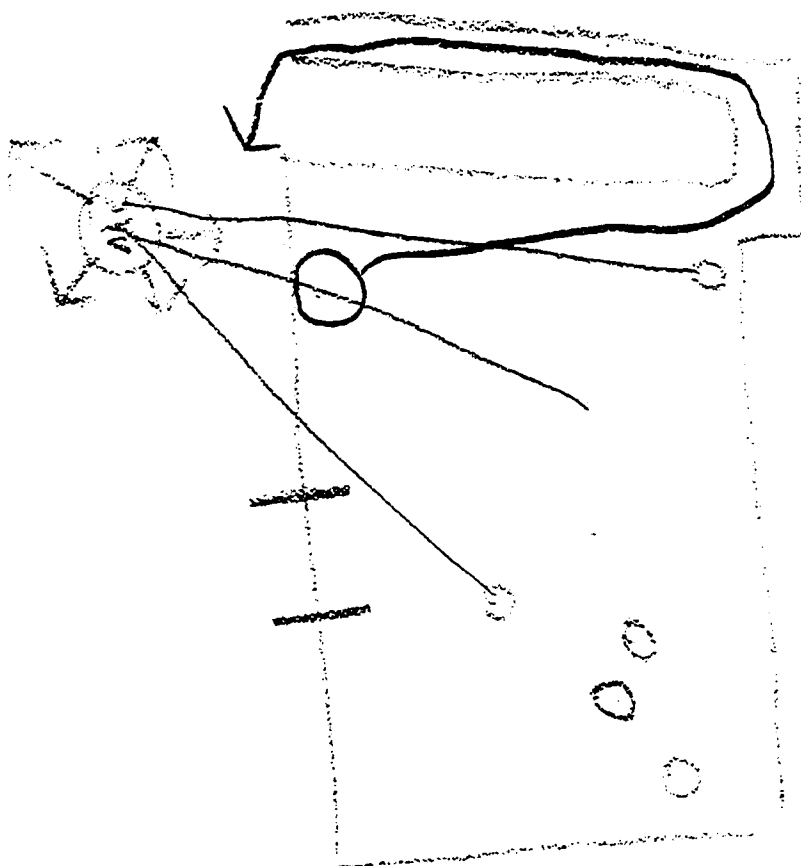


Figure 9

44-3
L. G.



Figure 10

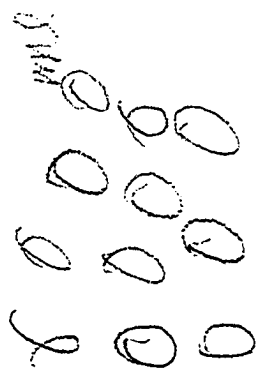
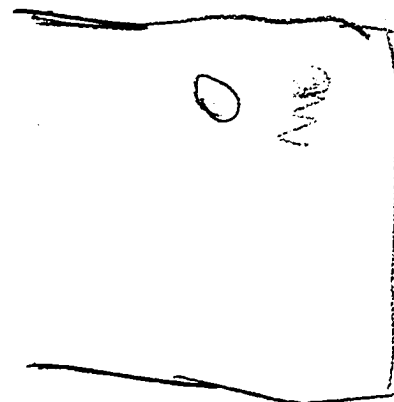
and greater status in the House. She describes her picture in this way: "I'm in the basement and the door is never closed. I want to live upstairs with them. On the first level I'm with them but I'm not with them." It is interesting that the top level appears empty. This young woman does not yet know what the upper stage in her life and her program will hold. She can't even visualize it. It is difficult for her to consider what may be involved in her life ahead, especially if the changes made possible on the living room level are accomplished.

As a whole the drawing reveals the drug abuser's perception of his relationships with previous friends and family as generally withholding, constricted, rejecting and isolating.

When previous friends have also been drug abusers his decision to stop associating with them is realistic and encouraging. (See Figure 1.) He is starting to actualize his freedom to use discretion and to dis-identify himself from his previously addictive environment. He is starting to move away from the reactive, rebellious life style to an increased and maturing self-concern.

His relationship with his family may also be realistic. This relationship need not be dominated by fantastic fears of being overwhelmed (see Figure 5), but naturally assumes moving away from any symbiotic family-group identity to discover one's own individuality (see Figure 5). In instances where he feels rejected by the family he has often contributed to this rejection by his own anti-social, self-destructive, and rejecting behavior (see Figure 7).

In contrast to the compulsive abuser's feelings about family



Livingston

cup

4-13 1964

Figure 11

are those expressed by a non-compulsive drug user, also a member of Crisis House. In the drawing shown in Figure 12, the young man perceives his family in an entirely new light now. As he has begun to accept the self-confirmation present for him in Crisis House his attitudes about himself and others have changed, and so have his feelings. In his picture a stick figure is falling off a cliff, but is caught and supported by many loving hands. The artist of the picture says about it:

That's me right there. I'm the box with the face on it. These boxes represent my family . . . mother, father, sister, brother-in-law, and girlfriend . . . They want to help me . . . they are reaching out to me. They really mean it and it feels good.

In the compulsive abusers' relationships with persons in Crisis House there appears to be an increasing awareness of self-confirmation and integration. The longer a person stays in the House and involves himself with others the more he accepts his acceptance and moves towards integration (see Figure 10). This process however is highly individualized and depends upon the degree of maturity (or accepted self-confirmation) already present when the abusers enter the House. For the newly admitted abuser, human relationships may still be distrustful. Status in the House, based upon one's rate of growth as behaviorally measured in more responsible interpersonal behavior (and with job, school, etc.) may still be seen by the newcomer only in terms of measuring up rather than as incentives to modified behavior. (See Figure 11.) It may take the newcomer a while to comprehend the distinction between responsible behavior based upon self-confirmation

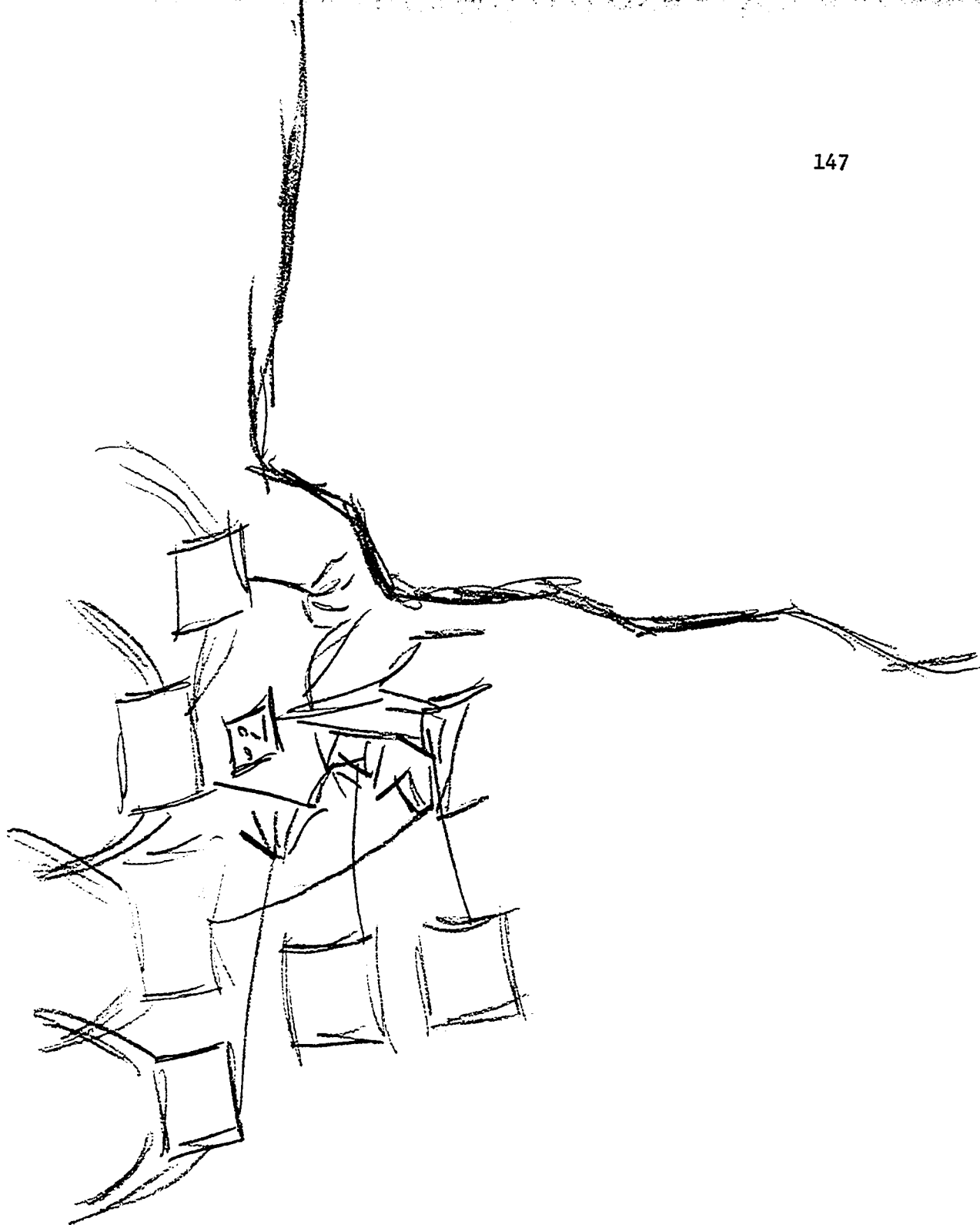


Figure 12

and status based strictly on performance without confirmation of self-worth. However, because the compulsive abuser has previously been a failure in so many areas of his life, it is important for him to finally feel the success which accomplishment brings, even if it is learning to make his bed and keep his room clean, or to cook a meal when others depend upon him, etc.

In contrast to the newly admitted compulsive abuser's perception of her relationship with the House is that of a non-compulsive drug user, also a member of Crisis House. In Figure 13 the artist explains its meaning in this way:

I see the House as being security and warmth . . . it's not like the outside . . . And I see the House like three classes. Like uh, the people who are just off the streets . . . uh . . . just normal, everyday people . . . nothing special but nothing to put down . . . you're just average. And the upper class everybody looks up to and like I see myself as being just as good as anybody else, but I see myself in the middle of those two. Cause I was up here (upper) for a little while and I started slipping and right now people aren't sure of me and I've been unsure of myself for a while . . . The upper group looks to the staff and then the outside world . . . out the top. I am a question mark because others have been unsure of me, and I'm unsure of me too. But now people are starting to call me on it and I'm starting to get out of myself . . . I can't blame it on anything, I've got to work myself out of it.

While the House members do not talk about lower, middle or upper class citizenship, it is on the basis of maturity, as determined by the House Board, that persons move up and out of the House. Without a real sense of supporting, caring, loving community the distinction between lower and upper might be unbearable. But everyone in the House goes through the same process. All know what it means to feel oneself progressing and maturing. The hope and fruits of

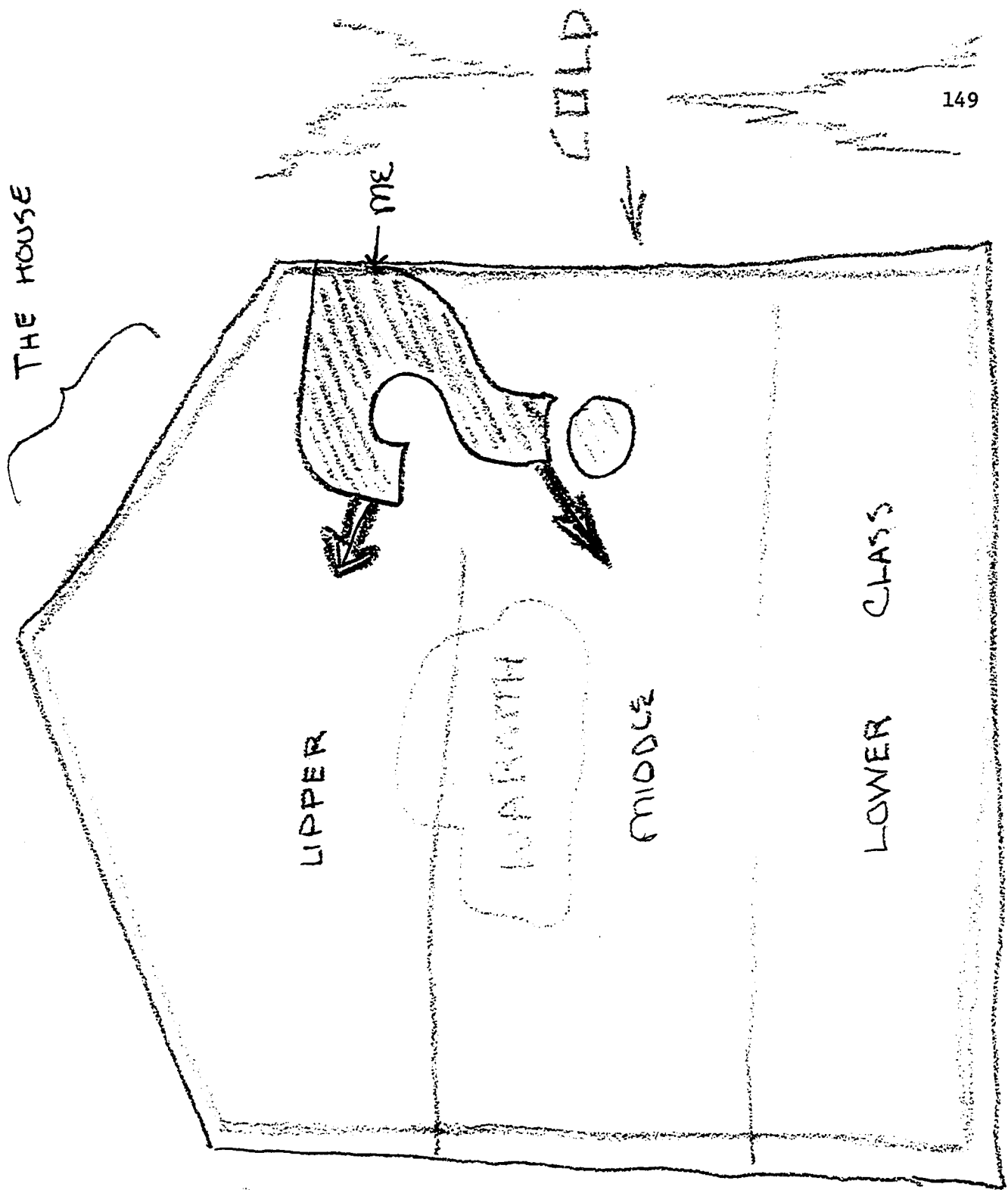


Figure 13

responsible freedom are held up for the abuser to work towards and to achieve. For many in Crisis House their experience there of moving from basement to the upstairs is one of the first times in their lives they have really committed themselves to something and achieved it, simply for their own sake! For them the achievement is more exhilarating and satisfying than the drug high they have known before.

4. SELECTED CASES

The preceding section has dealt with the compulsive drug abusers as a group. General conclusions were drawn from the Person-World Review materials to form a composite picture of this group as well as the results of the SIQ and Draw-Yourself Pictures. Because of the impossibility of reporting in detail the interviews of all nine persons, four interviews have been selected to illustrate the onto-theological understanding of drug abuse as an affirmation of a reduced self whose compulsiveness depicts a disunity of the life processes resulting in self-disintegration, self-destruction, and self-profanization.

The format used in presenting the illustrative reviews will be that utilized by the evaluation summary form of the Person-World Review.¹¹

Art

Art is a twenty-one year old Caucasian male who grew up in

¹¹ See the appendix for a copy of this evaluation summary.

Hollywood, the second oldest and only boy of four children. He is slight of build, has a kind of naturally curly hair style, and impresses one with an almost childlike freshness and freedom of spirit. He is usually singing or talking and laughing with other Crisis House members. He appears as one who knows "where the action is" and intends to be there. By looking at Art it may be surprising to learn that he was a heroin addict for six years and is about to become one of Crisis House's greatest success stories. His life history and the process by which he has lived through many years of drug abuse is an interesting story.

Art believes that in his pre-teen years he had the usual kind of experiences of most children growing up. However when he was twelve tragedy struck his family in the sudden death of his father. For Art it was a terrible blow. Being the only boy in the family he had maintained a close relationship with his father. He still feels that he has never really gotten over the shock of his father's death. He believes it has been a strong factor in his turning to drugs: "After Dad died I had less control on me cause I didn't feel too many restrictions. If I wanted to go out and do something I'd go out and stay out all night . . . Right after he died I started getting away with anything I wanted to get away with. I started testing the deep ends. After that time I never felt any control from home. And I still don't." At a time when Art was beginning to test his own limits and boundaries of freedom he discovered none. It was almost as though destiny with its extreme limit of finitude and death was being tested.

How close could he come and survive? Art implies that what he really wanted from his mother was limits placed upon his freedom. That would have been reassuring. The absence of limits felt like a lack of self-confirmation (love). The finitude Art wanted to experience was finite freedom . . . freedom under the guidance of love, which enables man to face the awful, terrifying abyss of death and to affirm himself in spite of it. It was the courage to live in spite of his father's death that Art desired. Instead of having to struggle with his own finitude, as represented in his mother's setting limits upon his actions and behavior, he had to struggle with it through walking the thin line from death, the abuse of drugs.

Soon after his father's death Art started on a six-year struggle with the limits. He began by smoking marijuana with older boys in order to gain attention from others at school. He says, "I felt pretty cool. I was doing something that almost nobody else was doing." He went on to heroin. Soon he was involved in burglary, grand theft auto and other criminal activities. In and out of Youth Authority and county camps, Art finally landed in jail at 18-1/2 years old. He was told he could remain there or try to get into Crisis House. He tried to get into Crisis House and was turned down. He was thoroughly surprised. He had not believed that anyone would tell him "no." The members of Crisis House however let him know that he couldn't con them. They knew all the tricks. Art decided to work at getting into the House. He did, and then good things started happening for him. He got his first real job and kept it. He started talking

with people and letting them know him. His phony manner of acting like a Chicano got ripped apart. On the streets and in jail he had feigned the speech and mannerisms of Chicanos in order at least to feel accepted by somebody. In Crisis House he came to recognize that only as he started to open up his life to others would he receive what he wanted most out of life: love and acceptance just for himself, as Art.

Art, like other drug abusers, started to perceive how encapsulated his world had been. He had lived in the drug abuser's illusions. His world had revolved around drugs, dope was the most important part of his life and all else came second.

Like all my relationships were people based on drugs. Like all my relationships with guys and girls it was like drugs. Drugs got us together and drugs held us together. If we weren't loaded, we didn't have anything.

This is a stark illustration both of the dehumanization of the abuser and his dehumanizing of others.

Art's integration process is taking place through Crisis House as he comes to open his life up to others, through sharing his attitude, feelings, thoughts, and through taking responsibility for his own work.

Art's growth process in Crisis House has not been easy however. After he was in the House for four months he had the great urge to go out and get loaded. He now sees it as a test of himself and the House. The polarity of freedom and destiny appears to be applicable here. Art tells about the experience:

A month ago I got loaded. I went out and shot heroin for two days. And I got busted. And it was just not in my head. Even the feelings. I didn't see it. All the memories I had about how it felt and how good it was were exaggerated, way out of proportion. I had built it up in my mind. Cause I'd been clean like a year and a half at that time. That did it and it was a drag. Drugs were a bummer, high was a bummer, the whole hassle. It was a big disappointment.

Art feels that everyone knew he was about to get loaded, the House, his girlfriend, family . . . everybody . . . and they didn't tell him not to. Art got loaded he believes,

. . . because I had failed I felt. I had failed with Lee Ann, I had failed a staff member at the House, as an ex-resident of Crisis House. I had failed at my job. I had failed living at home with my family. I had fucked up in school . . . I was going to college that semester. Just everything gone.

For Art the fear was, if I fail, will I be loved?

Art started over in Crisis House. He started in the basement again like all newcomers or persons readmitted. But now he feels he has reached a stage of growth which would have been impossible before this:

I went all the way to the bottom, but like where I am now is much better than I've ever been before, so much better than before I ever started going down. It's like I feel much more aware of myself and I can see myself and when I'm feeling for other people more clearly.

He has tested the depths and found he can survive.

Now Art believes he has a future; before this he could not trust in the future: "I'm starting to experience it now like tomorrow isn't a closed door. For a long time I had been living like tomorrow or no tomorrow but like six months or a year from now I'd be dead. To get to twenty-one is a mind blower."

Art now assumes that his fear of the future has had to do with

his feelings about death: "For some reason I've been exposed to a lot of death it seems to me. I've had a lot of friends die. My father died, and my grandparents." He now realizes that he's always pushed to try to realize his potential but in negative ways. He pushed hard he feels because "I really didn't believe that I was going to be here too long." Art still gives death this voice: "Hurry up, don't take so long or I'm going to close in on you. Hurry up before I take you." But Art, like others in Crisis House have discovered that only a sense of the on-going, caring, supporting, confronting love offers a person the courage to face death and live in spite of death. Art is opening the door on life and no one fully knows what he will find out about himself.

Despite his previous self-destructive, dis-integrative, and dehumanizing behavior Art appears to be in the process of maturing. Based on the SIQ¹² of Art and the staff he is seen as somewhat unpredictable, rigid, stubborn, domineering, and failing to recognize the consequences of his behavior. These characteristics, while indicating some conflicts in the areas of change from status quo and his interpersonal relationships need not hold him down. He is in the process of dynamic change. Art at present is not deciding for any goals and appears to be waiting, which for him is a new experience. His new courage is teaching him patience.

¹² See Art's SIQ in the appendix.

Jane

In Jane, compulsive, self-destructive behavior has become a life style. Jane is a seventeen year old Caucasian. She is the middle daughter of three girls. When Jane was young her parents were divorced. Jane reports that ever since she was small she has felt unloved and unrecognized by her mother: "It was like I was being ignored, almost. I'm just not recognized, I'm nobody kind of thing. Being left out of things. I always feel that I'm a little better when I'm not at home with them."

With this strong feeling of being rejected by her mother, it is understandable that Jane blames her mother for not stopping her from her early escapades into drugs. When her mother discovered Jane sniffing glue at age fourteen, she didn't tell Jane to stop. Later Jane learned that she probably diminished her mental capacity as a result. She was even angrier at her mother. To Jane, for her mother to have told her to quit the glue sniffing would have meant that she cared enough to set some limits upon Jane's freedom. It would have expressed her love and confirmation of Jane's worth to her. No limits upon Jane's freedom felt to her like a lack of love from her mother.

In her relationship with her mother Jane feels she has always tried to prove herself to her mother and always failed. For a while Jane tried to get recognition from her mother by her school accomplishments, grades, playing in the band, etc. When these failed she turned to more self-destructive means. Feeling ignored by mother to Jane

meant that she didn't exist. This threat of nonbeing evoked from Jane a sense of anger and hurt. The anger has often been introverted and has been expressed in Jane's being accident-prone. As a child Jane remembers trying to get her mother and family to pay attention to her:

Why do I always fall down and get hurt? I can really remember when I was smaller, like about 10 years old . . . I wanted to touch my father. Then I went up in the bathroom and took a razor blade and cut my leg open. And I can remember another time when I wanted attention and I got up on the front steps and rolled down just for attention. Somebody would say "oh" again. And then another time I rode a bicycle down the driveway and across the street and down an asphalt driveway and I turned the wheel on purpose and fell down and got these scars on my leg from it.

Through her "accidents" Jane attempted to demand the love and recognition from her mother that she felt was so lacking in their relationship. Her accidents seemed to be saying: "If I'm hurt or sick then maybe she'll pay attention to me, just me." With this background of desiring mother's attention and recognition of her worth and never receiving it to her satisfaction there is little wonder why Jane turned to drugs.

Jane's drug history began at twelve or thirteen with the glue sniffing and continued until she got into trouble with the police for possession of "reds" (barbiturates). She was given the choice of juvenile hall or living with an aunt and uncle in Florida. Feeling that she was being rejected again by mother she went to the aunt and uncle's where she continued to take many LSD trips. Jane had also had no contact with her father, as her parents were divorced when she was young. When her mother and family moved to California Jane came too. Her drug history began again in California.

When loaded on "reds" Jane felt she could say to people the

kinds of angry, rejecting things she could never say when sober: "I said some things I really didn't want to say; but when I was loaded, I said it anyway."

When asked why drug taking was messing her up, Jane responded that she felt she was hooked and she didn't like feeling she "had" to have drugs. Besides, she was feeling there was more to life. But she is not really sure what it is. She is experiencing a values vacuum. She is becoming aware that her old behavior patterns have been destructive to her and her relationships, but she is still caught in calling upon the old patterns when under stress.

Recently after being in Crisis House about three and one-half months, Jane went out one night and got "loaded" on "reds." She reports that she had been building up to it for quite a while; she felt she was making little progress in the program, that others didn't care for her and were not paying much attention to her, and that the boyfriend that she was trying to catch had rejected her overtures for affection. She reacted out of her past. When some of the Crisis House members asked her in group: "Were you trying to test us . . . whether or not we still cared about you when you got loaded?" after some contemplation she replied: "Maybe I did use that. People didn't care about me . . . now they give me more attention." Jane reports that she has been known to step out in front of a moving car to get attention . . . so people would say if she is hurt, "Oh, Jane . . ."

Jane says that what she really wants is to feel special to somebody without doing what she has to do. Here she is talking about

her need to be confirmed as a worthwhile person, receiving love as a gift.

This compulsive behavior of Jane's is also seen in her relationship with boys. Because she thought all she had to offer a boy was her body she became a sexual partner for any boy who came along. Later she would feel angry and guilty. She still hungered and thirsted for that sense of feeling special to somebody.

Without a real sense of self-confirmation (*agape* love) which she will accept and live by, she will continue to move down the road to self-destruction, self-disintegration and self-profanization. She is aware that she often fails to accept the confirmation which is offered her. During the interview the interviewer became involved in offering his hand to Jane.

Interviewer: . . . that kind of thing goes back to your accepting what's offered you and really getting behind it. Kind of reaching your hand out and grabbing hold of that other hand. (Reaching out hand and Jane taking it.) I really like you Jane. You are warm . . . I don't feel any kind of judgment or that kind of thing. That feels good because I feel like you affirm me. Just by your manner, the way you are. . . . You need to do more with people. Your accepting what's offered you, whether it's a hand or caring remark . . . and really getting a hold of that and taking it just for yourself. You're really believing that it's there for you. Like you're saying, 'I want it and I'm going to get it.'"

Jane: I guess I really wanted that . . . to believe you. I want to trust people . . . I keep thinking about that.

Through her various escapades Jane attempts to gain the love and recognition from others which she so greatly needs. Her present

self-destructive behavior goes back many years. Only her acceptance of other's loving her as a worthwhile, precious person, just for herself and not for her sexy body, smart mind, emotional presence with others etc. will enable her to have the courage to become herself.

On the SIQ Jane's immature traits were shown to be purposeless, dependence, unpredictable, weak convictions, cautious, not fulfilling potentials, not anticipates consequences and unenthusiastic.¹³

Darrell

Darrell is a twenty year old, Caucasian man, an only child of divorced parents. He is small, thin, a pock-marked face, wears his hair long and his clothes decidedly "mod." At the time of the interview he was studying to become a professor barber and hair-stylist. Darrell is a compulsive talker and whenever he is in a group of people he talks loudly and long. He appears to be so busy trying to overwhelm his listener with his story or point of view that he fails to listen. He has lived at Crisis House for five and one-half months.

When asked about his drug experiences Darrell tells about the progression of drugs which started at fifteen with smoking marijuana and moved to LSD, speed (methamphetamines) and finally heroin. He had been "hooked" on heroin for several years when he entered Crisis House.

Drug abuse for Darrell is understood in the following way:

¹³ See the appendix for a copy of Jane's SIQ graph.

All the people get loaded because they need to feel a certain way, they need to feel important and they can't so they get loaded. They need to be with people, and it's easy to get with people and get a girl friend and to go to bed with people and all kinds of things through drugs . . . it's needs that they can't fulfill that they can't get for themselves so it is easier to get it artificially. And by drugs you can get anything you want. You can get a girl friend, you can get people to look up to you, you can get a name, you can get known you know. Even going to jail has so much of a thing where you think, 'yeah, I just did two years' or something.

Darrell speaks to the great need for self-acceptance (self-confirmation) which was described in Chapter III. In Darrell's world context even the jail stories and anti-social acting out were attempts, though negative, to obtain some sense of confirmation from peers. Darrell calls the telling of these escapades, "war stories" which are told to gain respect, appreciation and recognition from peers.

For Darrell there came a time when the negative attempts to gain confirmation received only rejection and there was an increasing awareness of the pain of rejection so that the heroin no longer numbed this pain. The pain broke through in the consciousness of his self-destructive and self-disintegrative direction in life. It was felt

. . . in terms of like I'm nobody. I don't have anything, and I'm not going to have anything. I don't have anybody . . . like what am I doing? Like when I first used smack [heroin] I'd do it once, twice a day and then it was getting to the point at the end of that time like it was every twenty minutes I had to fix again. It was all that I had to look forward to. So, I'd stay on the point of being alive, short of o.d.-ing.

Darrell's drug world was crumbling before his eyes. He was becoming aware of the way he was treating people: betraying their trust, stealing from them, feeling guilty about the way he was treating himself. He was also hurt over his girl leaving him for another boy, and his

probation officer was threatening to throw him in jail or maybe put him in prison for a few years. The realization of all this constantly depressed Darrell. He became tired of running, lying, playing games:

I was working for my father and stealing money out of my step-mother's purse at work and out of other women's purses. Stealing and always having just a big hassle all the time, and the girl I was going with before I went to Y.A. [Youth Authority], she was going with this other guy. I guess I was really hung up on her, and I hurt behind that all the time . . . I always felt depressed all the time, even when I was loaded and my P.O. (probation officer) started to getting on me too and that just brought it all to a head. I said to myself 'You know I haven't got shit now and if I'm in jail it's going to hurt even worse cause I'm not even going to be able to do this . . . I've got to find something. I've got to do something to stop it.'

Darrell heard of Crisis House. He decided to try it: "I needed help, I needed some different people. Somebody who gives a fuck."

Human relationships have been a problem for Darrell. He attributes much of his move towards drug abuse as a way of cushioning him from the increasing problems of growing up: breaking away from parents by becoming independent of them and by taking more responsibility upon himself. For many years Darrell had problems with his parents. Darrell did not respect his father's standards or discipline methods. He was either totally unjust or too lenient. Darrell still says of his father: "Like he's not what I really consider to be a man . . . He doesn't stand up for things as strongly as I wish." Darrell also saw his father's alcoholism as little different from his own drug abuse. While on one hand Darrell wanted his father and mother to set more limits upon his freedom yet he knows he would have fought them with all his might: "I refused to be pushed around by anybody . . . They couldn't take the risk of having me do something. I don't

know, school or anything . . . I'd say 'fuck you' to them and they couldn't crack down and say 'split,' go get yourself a job and support yourself." Darrell adds, "I might have been fucked up for a long time but I might have ended up getting a little bit more responsible, cause I would have had to."

In Darrell's situation it appears that he was asking that his parents' love for him be shown in setting limits upon his freedom. He realizes that there are consequences to one's decisions and actions and these have to be lived through in order for maturity to take place. But at the same time Darrell also admits that he used drugs as an excuse to hide behind for not working, not taking more responsibility. And the symbiotic relationship with his mother helped perpetuate his irresponsibility. Being an only child he got the full attention of his mother. The symbiotic relationship was maintained because it was comfortable to both parties, to Darrell and his mother. For example, it was so important for Darrell to get good grades in school that his mother wrote his high school term papers and did his homework for him! And in other situations she constantly rescued him from the consequences of his behavior. Darrell asked for it and then resented it when it was given. To him it was another example of his parents, especially his mother, not drawing a line between her own life and his. It is extremely interesting that Darrell's feelings when "loaded" on heroin were like he was a baby being held: "with heroin it was like having somebody hold me or something except there wasn't anybody there . . . it filled your body with some kind of good feeling, but I can relate

it to that (love) because that's what I felt like I needed a lot." To remain on heroin was to maintain the symbiosis but now with a chemical substance, instead of a person. In either case the need is for breaking of the dependency cord which was choking off the independence and growth of Darrell.

Self-integration and self-identification have been difficult for Darrell because they require being born . . . thrust into the world where one must find his identity as separate from the identity of the secure, but stifling womb. Darrell believes his parents have not provided strong enough models of personhood. They have not been strong enough as individuals themselves so as to encourage his risking becoming himself. They were cowed by his constant demands. He was pampered. He often felt he was dictating to them. He wished it had been different: "It was easy, but it was not satisfying internally." Darrell realizes that he manipulated his parents, used them and in this sense created his own dehumanizing and self-disintegration. But it was mutual:

I guess it took both of us, cause for them to let me use them that way they set themselves up. And for me to use them that way I was the way I was. We fit into that kind of thing perfectly together. And I needed something different, I needed some people first to start telling me, 'you know, do something yourself!'

To Darrell such parental confrontation of his behavior would have meant that his parents loved him and believed in him and his ability to come through the consequences of his behavior, i.e., to assert the nature of his being as freedom.

Another area of interpersonal conflict for Darrell was the

relationship with his girl friend. This relationship also reveals traces of a symbiotic dependency. Again it was almost a repeat of the mother-child relationship. Darrell felt that the girl manipulated him by offering him affection and then withholding it. He was never sure where he stood with her. In light of his previous experience with his parents there is little wonder that he felt very insecure about her inconsistency. When he was unsure of her love for him he was angered, but he played his part in perpetuating it. At one point he tried to force her to declare her love for him by threatening suicide. He succeeded in getting her sympathy which he took but disliked. He felt like he had not been loved as an equal: "I wanted to be in a better position, like I wanted to be the man and I wanted to feel strong, but I was afraid to take the risk, to put myself in that position. I didn't want to lose her so I put myself in the baby position."

In relations with friends Darrell's attempts at suicide were also threats to try to get caring from others. Such manipulative attempts, however, failed. He profaned not only himself but also others by these means. He admits these were "cop outs." He was testing others as he had tested the girlfriend and his parents. The desire was for confirmation of his worth as person. He really didn't want people to let him get away with his behavior, for it created more anxiety for him . . . anxiety that he could never really become free . . . and become himself.

Looking back at his life, Darrell bemoans the fact that his

self-creativity has never really developed as fully as he'd like. As previously noted, he had repeatedly curtailed any ventures into risking his creative potentials. His mother did all his school work except mathematics, which he liked and she couldn't do. But the system was a neat one, by never having to try Darrell never had to face the possibility of failure. He knew what this meant to his mother, how much her own needs to have him succeed were tied up with this. As a result, however, he had not developed his own intellectual potentials, at least in a structured way. He feels remorse and guilt now about not having applied himself more. Now, he fears that his long years of drug taking, especially speed, has reduced his mental abilities. However, this too may be a "cop out" on his part!

The destructive aspects of the drug abuse life processes have been pointed out in Darrell's life. Through his bodily abuse of drugs he had chosen to change his body, to kill it by slow but determined means. By not taking more risks in working in school he did not fail and therefore face the threat of mother's disappointment, but neither did he gain his own independence, integrity or actualize his intellectual potential. Being hooked on heroin pushed Darrell to his physical limits. It was there however that he became aware of the dimensions of self-preservation and his strong drive towards self-affirmation.

In the hope of Crisis House he discovered a community where people care about each other enough to confront behavior, to restrict his manipulative attempts of others, to curtail his destructive ways

with his body, and through encouraging him to learn independence and responsible decision-making. Here he is learning that freedom does have limits upon it, the main limit being the other persons in Crisis House. Here the moral imperative comes alive. Here the responsibilities of freedom are discovered through lived out life and actions.

As with other Crisis House members Darrell has had his fling at leaving the House prematurely to test his wings and to decide whether or not he can trust the House--whether or not he really needs the people in the House. For Darrell the need is not to become aware of his own needs, he is aware of those already, but to trust others to be persons with him who can love him as equal and thereby engender him with the courage that makes growth possible.

In Darrell's SIQ results he rated himself as being cautious and domineering. The staff rated him as being moderately dependent, self-centered, rigid, not fulfilling potentials, indecisive and not anticipating the consequences of his actions.¹⁴

Deena

Deena is twenty-one, a rather heavy set young Caucasian woman, intelligent, and somewhat sophisticated. Very often Deena appears depressed, anxious and fearful of succumbing to going out and getting "loaded." She has hurt written all over her face and often appears as if she could break into tears very easily. Her upcoming divorce

¹⁴For further results of Darrell's SIQ ratings, see the appendix.

from Doug, who is also in the House, creates a sense of increasing insecurity and feared loss of her worth as wife and woman.

Her life has not been easy. She comes from a divorced family, where her father, mother, and stepmother are all alcoholics. She feels they have "deep emotional problems." She feels she has grown up in a family bereft of affection and confirmation of her worth.

At fourteen Deena started smoking marijuana and taking amphetamines. At fifteen she was pregnant and later gave the baby up for adoption. She claims to have taken LSD frequently for about four years starting when she was eighteen. She stayed away from alcohol, "because my dad and mom are alcoholics." It was with Doug, with whom she lived for three years that she became addicted to heroin.

When asked what caused her to want to put down drugs, she replied that Doug had been a doper for five years and wanted to give it up and join Synanon. It would have meant that they split up. Deena could not stand that possibility of Doug leaving her alone, so she found Crisis House where they could come in together. At the time of the interview they had been in Crisis House for four months.

The strongest immediate emotional problem for Deena appears to be her fear of being alone when the divorce is final. She sees herself as having been very dependent upon Doug to bring happiness in life. She shows strong anxiety when even talking about the divorce and reports that while at the office where she works, as head secretary over others in a music recording studio in Hollywood, that she is very efficient, logical and ordered. At home, in her emotional life,

she is extremely dependent, fearful, etc. It was noticed by the interviewer that whenever Doug was around Deena tried in various ways to get his attention and reaction. Especially if he was talking with another young woman she would move into the conversation, almost as though trying to pull his attention away from the other woman. In general it was observed that she often seeks Doug's attention, notice and approval. In a recent group session Deena indicated that she is unwilling to accept the reality of the divorce. This stops her from living her life and also creates a desire to escape into drugs. It makes heroin very appealing to her again: "I just want to go out and get loaded . . . I don't want to have to accept what appears real and final." So tempted is she to avoid the reality of the divorce that whenever anybody mentions heroin she gets up and leaves the room. She knows that under the circumstances she is very vulnerable, and would like to go out and have a fix in order to deaden her pain and hurt.

Deena is aware that her struggle is really for learning to adjust to independency: "I want to be independent. Not completely like in a way I can be completely independent but I want to depend upon a man, but not completely on one guy . . . not as it was with Doug, cause then when anything went wrong I'd blame it on Doug." Deena also realizes that as long as Doug was hooked on heroin he needed her. Now he doesn't. Their dependency had been mutual . . . but a dependency that only persons hooked on heroin would probably tolerate. Here the polarity of freedom and destiny is very strong,

and life process of self-transcendence and self-profanization. Through her desire to maintain the relationship with Doug even though it was one of mutual dependency, neither Deena nor Doug grew up. Both were manipulated and dehumanized. Doug felt Deena's need for him like a weight around his neck. Unless love can be given freely, out of one's freedom, it does not provide the basic nourishment to life and relationship that all persons need. Unless Doug is free to choose to love Deena, there is no real love. Deena knows this too, but her anxiety tells her to settle for less. Only love enables persons to transcend the limits upon them and to be truly free.

As yet Deena's life is still in the process of disintegration. At home she is dominated by her emotions, while at work she can make decisions and stick by them: "At work I can make unbiased decisions, at home my emotions throw me all the time." Deena is allowing herself to feel controlled by the anticipation of Doug's rejection of her. In the past Deena might have used sickness as a way of manipulating Doug into loving her. She says: "I'm a hypochondriac." She also indicated she had used this negative behavior as an attempt to get other's attention and recognition . . . help poor little Deena, she is so weak, depressed, etc. But the old ploy is not working with Doug, nor with the members of Crisis House. In the interview Deena indicated a tremendous sense of oncoming death. She says:

I feel death is just coming to me all at once. I've never been so aware of death as I am right now, like in the last month, four people that I've known or been close to have died. I think about death symbolically . . . like I don't think there's anybody in

its path. After you die you walk around . . . and people can feel your presence . . . I have feelings like I ought to be preparing for my own death.

In view of the importance of her marriage to her and its impending divorce, it is no wonder that Deena experiences it as oncoming death . . . separation and end of relationship, with future possibilities radically restricted.

When Deena speaks of freedom she means total freedom. For her there appears to be no such thing as finite freedom, as freedom with limits. She says: "I don't think that if you have responsibilities you can be free, I don't know." The polarity of freedom and destiny is very important here. Deena fails to understand responsible freedom, freedom limited by destiny. But for Deena this means that the future is doubtful.

At present she lives a divided life: efficient and responsibly strong at work, while depressed, hurt, weak at home. She does not accept her overweight or assert her freedom to change even the basic form of environment (as her own body) and so continues to feel dominated by the limitations upon her. Even Doug's decision to divorce her is viewed as basically destroying her freedom to love him.

On the SIQ Deena's immature characteristics were purposeless, dependence, weak convictions, not fulfilling potentials, indecisive, and not anticipates consequences. In view of what has been already stated these seem to follow along with what would be expected in Deena's situation.

Conclusion

In the four case studies presented drug abuse has been understood in four different ways. In the case of Jane it was both a means of deadening the pain of rejection and a self-destructive, rebellious means of striking back. For Deena drugs provided a means of maintaining a dependency relationship while at the same time deadening the pain of eventual independence. To Darrell drugs offered a means of hostile rebellion in which limits had not been set and also an attempt to drown out the fear of the loss of mother's love. Finally in the case of Art drugs served both to deaden the pain of loss of love (in his father's death) and an attempt to bring recognition to himself. In each of these cases it appears that the drug served more than one purpose. It is also assumed that there are as many reasons for taking drugs as there are drugs and abusers.

Still, a basic element in the four cases presented was the element of compulsiveness which points to the feared threat of rejection on the basis of one's finite being. Self-confirmation is so needful for the growth of all persons that it is understandable that without it persons turn to whatever means are available to them to attempt to coerce, cajole love of their being. For some the approach is withdrawal, for others hostile aggression, for others compulsive achievement, but in all cases it is that searching for the liberating word: "You are PRECIOUS to me, not because of what you do but because you are." Only such an unconditional love (*agapeic* love) unites the

estranged and makes possible the union in which integrity, responsibility and creativity flourish.

PART III

IMPLICATIONS OF THE MODEL
FOR PASTORAL COUNSELING OF DRUG ABUSERS

CHAPTER VI

PASTORAL COUNSELING AND THE ONTO-THEOLOGICAL PERSPECTIVE

1. SUMMARY OF PURPOSE AND FINDINGS

This study has demonstrated, to a limited extent, the value of the onto-theological insights for an understanding of compulsive drug abuse, and has illustrated these insights through clinical case materials of compulsive drug abusers from Crisis House in West Hollywood.¹

In Part I, an onto-theological model of man was presented in contrast to "Alienated Man," the example of the compulsive drug abuser (Chapter II). Tillich's ontology was used as the basis of this model, along with his ontology of love which presupposes basic affirmation of one's own worth and the need for confirmation of self-worth from other persons (Chapter III). Love, of the *Agapeic* quality, was proposed as the only power sufficient to overcome man's existential estrangement within himself, between himself and other persons, and between himself and the Ultimate Ground of all being. Acceptance of love (i.e., unconditional confirmation of self-worth from others) implies a courage to live in the face of one's finitude (e.g., death and other expressions of nonbeing). Human life where love is actualized was perceived

¹Tillich says that in order to understand man and develop therapeutic theory about man it is necessary to have an ontology which emphasizes the processes of life, their trends and their ambiguities. See Paul Tillich, "Existentialism, Psychotherapy, and the Nature of Man," *Pastoral Psychology*, XI:105 (June 1960), 13.

to be self-integrative, self-creative, and self-transcendent; and expressive of growth-inducing behavior, understood as maturity. Human life where love is not actualized as the courage to be (i.e., where persons fear non-confirmation of their self-worth if their finiteness is known and thus do not accept their acceptance as finite beings) was seen to result in self-disintegration, self-destruction, and self-profanization. Here the behavioral expressions are disruptive of the growth process and understood as immaturity. Tillich's ontological determinants were illustrated in Douglas Heath's test of emotional maturity and immaturity by means of the adapted Self-Insight Questionnaire (nineteen-item, bipolar trait scales adapted from Heath's thirty-item original). The disruptive behavioral expressions were illustrated in ontological polar terms in the compulsive drug abuser.

Part II applied the previous ontological assumptions to the problem of the compulsive drug abuser and neurosis. All behavior was understood as an attempt to affirm the worth of the self, even behavior which may be viewed as anti-social, immature, etc. Compulsive behavior was understood as an attempt to hide one's finiteness in order to avoid and eliminate the pain of feeling rejected (i.e., attempts to decrease the threat of the loss of one's being because of anticipated non-confirmation of self-worth). Compulsiveness signifies the disunity of the ontological polarities (Chapter IV). Compulsiveness creates a disunity of the ontological polarities (and life processes) which can be illustrated in the way a person perceives himself in his relationship with himself, with other persons, and with the ultimate. The

compulsive abusers were viewed first as a group through reflection upon the results of the SIQ and Draw-Yourself Pictures, and finally through four selected cases (Chapter V).

The implications of the onto-theological model for pastoral counseling of drug abusers will be presented in Part III, on the pages following.

The general conclusions of the study are these: (1) compulsive drug abusers have lacked, or failed to actualize, confirmation of their self-worth from their primary environments (e.g., family, neighborhood peers, school authorities, etc.); (2) because they anticipate rejection (i.e., non-confirmation by their primary environments) they have become alienated and alienating (by rejecting others before they can in turn be rejected: here perceptions and attitudes are seen to be extremely important); and (3) they will not change perceptions (and attitudes based upon perceptions) until they perceive acceptance of their self-worth by others, and accept their acceptance in spite of their fear of rejection. This is the actualization of the courage to be.

Drugs are used not only to deaden the pain of rejection, the feelings of inferiority, and the fears of not measuring up to abilities, but also to numb awareness of the satisfactions wanted from life (e.g., love and acceptance, happiness and pleasure, etc.). The abuser, while pursuing in drugs the attempt to satiate the body with "good" feelings (i.e., acceptance), and to become full, is left empty and numbed. Because the behavior of the compulsive drug abuser is childish and

immature, it is important to determine those polar characteristics which best describe him.

For the descriptive research in this dissertation nine compulsive drug abusers who were members of West Hollywood's Crisis House were selected as participants in the study. Crisis House is a non-repressive, therapeutic residential community for youthful drug abusers. The methods utilized in obtaining the illustrative data included a two-hour, semi-structured individual interview, Draw-Yourself Pictures, Self-Insight Questionnaire and observations where applicable.

The SIQ results indicated that the compulsive drug abuser is unpredictable, fails to fulfill potentials, is indecisive, stubborn, submissive and often dependent. These items of emotional immaturity can be related to Tillich's disrupted ontological polarities (e.g., disruption between indecisiveness, and failure to anticipate consequences; disruption between dynamics and form illustrated in unfulfilled potentials; and purposelessness and submissiveness expressing the disruption between individualization and participation).

The results of the Draw-Yourself Pictures were difficult to assess as they were subjective and seemed also to reflect the abuser's ability to express himself graphically. The abuser was instructed to draw himself in relation to friends *outside* Crisis House, his family, and friends *in* Crisis House. Generally the Draw-Yourself Pictures indicated a restrictiveness of artistic expression, much social isolation--whether perceived as being alienated from others by others' rejection, or as choosing to alienate others from themselves--and

emotional restriction.

In the selected cases presented (Person-World Reviews) of two men and two women, all feared non-confirmation of their self-worth as finite beings. Without adequate self-confirmation and its acceptance all persons (including compulsive drug abusers) turn to whatever means are available in an attempt to reaffirm their own worth, and at the same time solicit confirmation of their worth from others. For some the approach may be withdrawal, hostile aggression, or compulsive achievement; but in all it is a searching for the loving of their being as precious simply because they *are*. Such unconditional affirmation of being for being's sake is expressive of the onto-theological understanding of unconditional love of being--for its own sake--in contrast to the forensic theological approach in which love is offered conditionally on the basis of merit or one's imputed righteousness.

The ontological base of unconditional love for being as being receives its power from the *theos* of *ontos* itself. This Power of Being is the Power of Love which is inherent in the core of all being and which works in all being to "in-courage" it to actualize its own gift and become truly integrated with its Ground of being. To enter into this process of life-inducement is to enter into the "New Being"--being that has become empowered, grasped by the Power of Being itself. It is the experience of being finite, yet knowing it is "okay" to be finite. This is not to deny the inherent tension between one's freedom and destiny, but simply to experience the love that makes even the tremendously ambiguous decisions possible, without becoming immobilized

by the fear of making the "wrong" decision.

Maturity is thus a combination of love and courage, which allows one to be courageously "foolhardy" almost in the sense in which Martin Luther spoke of "sinning bravely." He is freed to risk failure and alter his being by a realistic discovery of his various potentials as well as his limitations. By so doing one takes the anxiety of non-being upon himself and, by living with and in spite of it, strengthens and re-enforces his natural self-affirmation. He is therefore enabled to risk more in loving others. The effect is greater individuation and relatedness which in turn increases his powers of creativity and transcendence. The dynamic of love and its ontology is therefore understood as a powerful flow, set in motion between men and beyond men to the Ground of All Being and then returning to men. Thus, any acts of love and courage sets in motion other actions which far transcend their original response.

2. SUGGESTIONS FOR FURTHER RESEARCH

In light of this study several additional studies are suggested:

- a) The SIQ instrument could be used with a larger population of 'compulsive abusers' to measure statistically the degree of emotional immaturity among compulsive abusers.
- b) The SIQ instrument could be used in a longitudinal study of the compulsive abuser's changing self-image as he participates in the 'therapeutic community' of Crisis House. The SIQ could be used as a pre-test, mid-test, and post-test instrument measuring ideal self-image, actual self-image and others' (House members and staff) perception of self.
- c) The mystical-religious quality of drug abuse could be studied by choosing only abusers of psychedelic drugs and examining the dynamics and meaning of their experiences to them. The

criteria of mystical-religious experience established by William James, W. T. Stace, and R. M. Bucke could be compared and contrasted with those of Paul Tillich.

- d) The more practical aspects of the Crisis House treatment program could be studied in terms of its qualification to be designated as a community of faith and love in which the 'New Being' is being actualized (in Tillich's terms).
- e) A greater exploration of the differences and similarities between the quality of the 'ecstasy' of love grasped by the Power of Being with the ecstasy of intoxication could be undertaken.
- f) A study of a larger population of 'compulsive abusers' might seek to determine the influence of parents' attitudes and chemical-dependent behavior (including alcohol) upon the youthful abuser. This is to determine the degree to which drug abuse may be understood as a maladaptive 'learned-behavior' pattern in coping with situations of emotional stress where non-confirmation of self-worth is assumed.
- g) Clinical application of Tillich's ontological insights might aim at the creation of a psychotherapy which relates to specific human problems (e.g., drug abuse) on an ontological level, with the possible title of 'Being Therapy.'

3. IMPLICATIONS FOR PASTORAL COUNSELING

If, as has been assumed in this dissertation, drug abuse is one form of compulsive and immature behavior of persons struggling with the problems of psychological, physical, ethical and spiritual development, then it needs to be dealt with in other than strictly medical or repressive (punitive) ways. While there are medical (both physiological and pharmacological), social, and legal (criminal) implicates in drug abuse, to focus on any one or all of these without encountering the abuser as person--a fellow human being--is to reduce him to an object. To do this is to destroy him and the objectifier.

It is also important to recognize that while all persons have

a need for a sense of the transcendent and numinous²--Tillich's "ecstatic moment"--the drug abuser may use drugs in an attempt to achieve instant transcendence. By his training in theology as well as counseling the pastoral counselor is well equipped to respond to persons on this ontological level.

Historically pastoral counseling has been considered as one of the facets of pastoral care. Pastoral care, or the ministry of the cure of souls, *Seelsorge*, consists of "helping acts, done by representative Christian persons, directed towards the healing, sustaining, guiding, and reconciling of troubled persons whose troubles arise in the context of ultimate meanings and concerns."³

²Howard J. Clinebell, Jr. believes that all men, whether they are aware of them or not, have four basic spiritual needs:

- (1) "The need for a meaningful philosophy of life and a challenging object of self-investment.
- (2) The need for a sense of the numinous and transcendent.
- (3) The need for a deep experience of trustful relatedness to God, other people and nature.
- (4) The need to fulfill the 'image of God' within oneself by developing one's truest humanity through creativity, awareness and inner freedom." See Howard J. Clinebell, Jr., *Basic Types of Pastoral Counseling* (Nashville: Abingdon Press, 1966), p. 251.

³William A. Clebsch and Charles R. Jaekle, *Pastoral Care in Historical Perspective* (Englewood Cliffs: Prentice-Hall, 1964), p. 4. The authors indicate their indebtedness to Seward Hiltner for his discussion of healing, sustaining, and guiding aspects of pastoral care.

The functions of healing, sustaining, guiding and reconciling have not always been held in balance in pastoral care. The pastoral counseling model of earlier years--prior to and including Carl Rogers--primarily focused on healing with guiding given secondary importance. It was expressed in a medical or psychoanalytic model of counseling. The effect was to perceive man's nature in terms of "mental health" or "mental illness" and prescribe salvation in terms of reaching the norm of health. In so doing pastoral counseling abandoned its pastoral care traditions and ceased to operate out of its rich theological heritage. See Clinebell, *op. cit.*, pp. 39-40.

Paul Tillich, in writing of the relationship between theology and counseling makes clear that theology and counseling are functions of the church. Further that counseling not only receives its theoretical foundation from theology, but also contributes to theology.⁴ The result is that while theology helps to shape answers to the questions of human nature, growth, value, etc. which emerge from counseling the experiences of human nature in crises stimulate, correct, illuminate and illustrate a theological faith.⁵ Without its theological source pastoral counseling would not be pastoral. For this reason every act of pastoral counseling has implicit theological implications. In this sense pastoral theology is the context from which the pastoral counselor perceives persons and experience.

Pastoral Counselor as Reconciler

In the pastoral counseling of the drug abuser the historical pastoral care function of "reconciling" is very important.

Traditionally the Christian community has understood its role as Agent of Reconciliation in a fragmented world. To be a reconciler means to be a sojourner between two or more parts of such a broken world, broken human relationship, or broken human-divine relationship. All three are interconnected. The drug abuser, as "Alienated Man"

⁴Paul Tillich, "Theology and Counseling," *Journal of Pastoral Care*, X:4 (Winter 1956), 193-200.

⁵Edward E. Thornton, *Theology and Pastoral Counseling* Englewood Cliffs: Prentice-Hall, 1964), pp. 15-26.

exhibits the need for reconciliation with those aspects of himself, and persons in society, from which he has chosen to separate himself.

The message and power carried by the reconciler is that of *agapeic* love, the norm of creative reunion of all that is estranged. The person or persons (corporate person or community) who embody the potential for reconciling self and world through the Power of *Agape* Love become bearers of the New Being. They are examples of the "Onto-Theological Man." What are the characteristics of such a person or persons?

The first characteristic is that of awareness and listening. Because self-awareness is a primary characteristic of man as human being, it is important that the human faculties for awareness be finely honed. This faculty may be thought of in terms of man's rationality. Drug abuse limits rationality. The effect is also to limit man's being as freedom and his possibility for self-transcendence. To love oneself is to love one's being as free, and thus to love one's being as rational or self-aware.⁶

Awareness, experienced as rationality, is a fundamental basis upon which the possibility of "listening" is possible. If *agapeic* love is to function in human relationship, the first task of the Lover is to listen. Listening is more than hearing words; it is also hearing the

⁶Dr. John B. Cobb, Jr., believes that rationality is of prime importance to the Christian because it is essential to the heightening of individual freedom. Taken from a lecture by Dr. John B. Cobb, Jr., "Theology and Drugs," delivered at the School of Theology at Claremont, California, April 28, 1970.

intentions of persons, and becoming aware that their predicament is not unlike his own in many respects.

To listen requires that the listener accept the other person as a precious, valuable human being who is loved simply because he exists.

Tillich reminds us that the first aim of pastoral care is acceptance:

Man must accept himself in all his negativities, but he can do this only if he acknowledges that he is accepted in spite of these negativities. So acceptance always has these two sides. It does not mean that someone says to himself, 'I am weak, so I accept that I am weak.' It also means, 'I have the courage to accept that I am weak and in this, I am strong.'⁷

Only *agapeic* love makes possible the acceptance of the abuser in spite of his anti-social behavior with its hostility, manipulation, and defensiveness, his attitude of fear and rejection, his physically disabled body and reduced mental capacities. Such acceptance means that all persons are equal in worth irregardless of behavior, feelings, or bodily and mental abilities. There is no higher or lower, no better or worse.

The power which makes acceptance possible accepts both the counselor and the abuser. The pastoral counselor can only help as he is also grasped by the Power of Acceptance. This means he who helps is helped in his helping. The counseling relationship is not a matter of him who has (as counselor) *giving* to him who does not have (as abuser). Tillich says, "One can accept someone else ultimately only

⁷Paul Tillich, "The Spiritual and Theological Foundation of Pastoral Care," from *Clinical Education for the Pastoral Ministry* (Advisory Committee on Clinical Pastoral Education, 1958), p. 2.

in the power of the ultimate."⁸ The counselor is also in need of what he offers. This means that the counselor also participates in the same situation, needing ultimate acceptance as much as the abuser because he too has negativities, is human and therefore imperfect. "The counselor discovers in him, whom he wants to help, positive forces which only need discovery in order to be effective, and he can make such discoveries in the other one if he discovers them at the same time in himself."⁹ Thus the counselor taps into the positive, ontological level of his own humanity as well as that of the abuser. Both are one in common humanity and common needs. Thus, while the counselor may not agree with the way the abuser uses his freedom (e.g., to abuse drugs), he does not judge him as unacceptable or less worthy than himself. The Power of the New Being thus transcends both the counselor and the abuser.

The second characteristic is that of giving. It is important to remember that "curative caring is always given, never earned, and that the patient's contribution is fundamentally the acceptance of the fact that he is cared for, that he is accepted in spite of his having no claim to acceptance."¹⁰ It is not enough for the counselor to love only those persons who are easy to love, for they require little of the counselor. What is difficult is to love the abuser (and other

⁸*Ibid.*, p. 4.

⁹*Ibid.*

¹⁰Donald H. Rhoades, *A Faith for Fellowship* (Philadelphia: Westminster Press, 1965), p. 58.

alienated and sometimes hostile, rejecting persons) who appears as though he does not want what is offered. This is the true test of the embodiment of *agape* love in a person or in a community of persons. Can he (or they) love even when the love offered is ignored or flouted? However, it seems probable that no gift of unconditional love goes unnoticed by persons needing it. Unconditional love can only be unconditional if it requires nothing in return, not even a response.

The counselor must be careful that he does not superimpose on the drug abuser his own need to be needed (by having his own ideas, values, etc. accepted by the abuser), or attempt to become the "savior" of the abuser and thereby merely increasing the abuser's already strong dependency! When the pastoral counselor denies unconditional love and acceptance, he forfeits his place as a channel of the redeeming Power of the New Being rather than the source. To act otherwise is to deny the acceptance of his own acceptance. Hurting, pain-filled persons have generally experienced "love" only in terms of conditional expectations. Thus, while unconditional confirmation of the abuser's worth is the very thing he wants and needs most, he is often unaccustomed to it.

The third characteristic of a loving person is that of forgiving. The old saying "to err is human, to forgive is divine" has much truth in it. The drug abuser is well aware of his own erring. He is not fully aware of the possibilities of his forgiveness. According to Clebsch and Jaekle, the reconciling function of pastoral

care includes both forgiveness and discipline.¹¹ Forgiveness, in classical Christian past, has included the sacramental acts of confession and absolution. Confessing one's guilt about the brokenness of his relationship with others, with himself, and with the Ground of his being with another person--e.g., pastoral counselor--is important. Such confessions, shared in a group of other abusers, may be even more helpful. The process of confession should include an awareness and acknowledgement of the abuser's guilt, acceptance of forgiveness, restitution of his wrongs, and changing his life style or life direction. Discipline might include enabling abusers to make decisions which put them in situations in which relationships can be established. In this area of forgiveness and discipline the whole emphasis upon direct expression of a caring and confronting love are evident. Because one experiences the underlying support of forgiveness and acceptance he can risk his being in new behaviors, attempting to respond to others in less demanding and more giving ways. In interpersonal relationships this forgiveness is the attitude of wanting the relationship with another person more than anything else in the world, so much so that he is willing to risk taking the first step whenever a relationship breaks down. Rather than demanding that certain conditions be met by another person before forgiving him, it means that if he feels wronged, he go immediately to that person and asks his forgiveness. Such an attitude opens up the possibility for a restoration

¹¹Clebsch, *op. cit.*, pp. 8-9.

of relationship between persons.

These three characteristics may be embodied in the person of a pastoral counselor, a dear friend, or any person. They may also be found in a community of persons in whom the power of reconciliation is at work as *agapeic* love. Such communities may be a church, the "Jesus People" or any other community of concerned persons.

Pastoral Counseling on the Ontological Level

In counseling the drug abuser it is important that counseling proceed on the ontological level. This may be described in terms of the infinitude and finitude polarity, as well as the ontological polarities of individualization and participation, dynamics and form, and freedom and destiny.

Pastoral counseling that focuses upon the infinitude and finitude polarity with the drug abuser deals with the abuser's deep desire for an experience of ecstasy, that expression of being grasped by a power of transcendence in a way which relates him to the Being beyond himself. Tillich makes the distinction between real ecstasy in which an individual is grasped by the transforming power of the New Being experienced as integration with his essential being and drug or alcohol intoxication, in which the experience of ecstasy does not integrate man with the ground of his being, but alienates him. While in the drugged ecstatic moment one is temporarily delivered from the burden of existence and its limits he always wakes up, after the hangover or drug letdown, to find he feels even emptier than before! A further

difference is that the ecstasy of the spiritual experience (including *agape* love) one is presented with a new creativity and a new relatedness to all being which offers healing of the existential estrangement. With the ecstasy of intoxication there is an absence of the presence of creativity as well as the increased existential estrangement once the ecstasy has ended. While reunion of the separated may be intention of all ecstasy, through the drug route such reunion is never achieved. In the ecstasy of the unconditional love of one person for another, the lover is turned on to the other person in a way which makes for increased growth because one's roots tap deep into the ground of all being.

An example of counseling the abuser in terms of the polarity of individualization and participation is the issue of the counselor's aloofness from, or identification with, the abuser. The counselor must operate within the tension of both polarities. He can neither remain aloof and separated from the abuser nor react to a full transference with the abuser. Only love of a person as a precious individual enables the counselor not to be judgmental (therefore cold and aloof), nor to react to the abuser by becoming peer-like in language, style and ideas in order to gain identification. In either case the counselor loses touch with the abuser, i.e., if he is too cold and rejecting, he is not himself; likewise, if he attempts to submerge himself, he loses his own identity as an adult person with *different* life style, experiences, etc.

The use of a group setting can be very important as a mode of

therapy with the drug abuser because of his own needs to become an individual-in-community. In a community of love and trust the abuser has opportunities for re-socialization as he gains a "new" family environment to replace the old one which, most likely, was a strong factor in his abuse.

The polarity of dynamics and form is also important for the counselor in his relationship with abusers. If the counselor is too rigid (inflexible) in the way in which he perceives another human being, then he rejects the other's identity. How then can the abuser be expected to feel affirmed in his own identity? Furthermore, the counselor's rigid espousal of his own philosophy of pro-establishment, anti-establishment, etc. may simply encourage the abuser to exchange one rigid form for another!--from being rigidly pro-drug to rigidly anti-drug! The important need for the counselor is not zealously to provide "THE" answer for the abuser, but to aid the abuser to perceive new horizons and envision new non-drug alternatives for his life. Unconditional love alone enables persons to take the risks to change, without fear of losing the center of their selves whether in the drug subculture or the psychotherapeutic subculture!

The polarity of freedom and destiny is also important for the counseling relationship between pastoral counselor and abuser. What would happen if the counselor made all the decisions in the counseling process? The reality is that neither abuser nor counselor have absolute freedom. To be in relationship means that there are already limits placed upon freedom if their relationship is to be just and

loving. Furthermore the drug impulsiveness and compulsiveness of the abuser can only be counteracted by the increased use of responsible freedom.

Nor is there freedom in a relationship which is symbiotic. If the abuser merely transfers his dependency from parents to peers to counselor, he is no better off. This pattern of behavior must be broken. While the usual counseling relationship assumes some dependency, with the goal of working towards reduced dependency and eventual interdependence; with the drug abuser the independence-dependence struggle is crucial. The counselor must encourage the abuser to begin learning from his own experiences, starting with small successes and working up to larger risk-taking ventures. Only unconditional love of the abuser (confirmation of his worth) makes the risk of learning from the consequences of behavior possible and even exciting! Responsible decision-making is a crucial fact in the counseling of drug abusers. The pastoral counselor with the drug abuser needs to continually encourage the abuser to make decisions, even small ones, to give him practice in facing the consequences of his decisions without feeling devastated. This involves lovingly, though consistently, confirming the worth of the abuser as a person while confronting him with his irresponsible and unloving behavior.

At times the counselor, if he is doing his job effectively, will become the object of the abuser's misuse of his freedom. The more the abuser comes to take responsibility for himself, the more he may question the counselor's viewpoint, not agreeing with it simply

to agree, and not rejecting it without giving it fair consideration. In asserting himself and becoming increasingly individuated and autonomous with the counselor the drug abuser increases his courage to face and fight it out with parents and authorities in constructive, self-integrating manner, rather than avoiding such confrontations by the abuse of drugs.

In summary, the pastoral counselor is really meant to encourage the abuser to flex his own self-help muscles, not by abandoning him but by encouraging him to take increasing risks and thus to actualize his life processes as self-integrative, self-creative, and self-transcendent.

CONCLUSION

This dissertation has concentrated upon drug abusers, not drug use. It has given its concern to a specific group of abusers, designated as "compulsive abusers." This group has been described in the onto-theological terms as "Alienated Man," man who in the experience of his finitude experiences the dreadful threat of self-loss as he anticipates loss of his environment support (love of his being). Only an accepted love of one's finite being as worthwhile to his environment makes it possible for man to risk the awful threat of non-being (non-confirmation of self-worth by environment). Only love makes courage a possibility. Where such love is not perceived, man turns to various kinds of compulsive behavior to avoid the pain of rejection (feared loss of being in relationship).

It is therefore important that those working for the redemptive change of the abuser (e.g., pastoral counselor) become an agent of reconciliation through his own life and relationships, and so point up the possibility for the creative relationship between the ontological polarities: as person-in-community, as growing yet consistent being, and as free, yet limited person.

Finally, it needs to be said that a dissertation that utilizes Paul Tillich's theology is upon its completion only the beginning of a journey. For as Tillich himself speaks of symbols pointing beyond themselves, so too a dissertation which utilizes his perspective points beyond itself to the reality of the Ultimate which cannot fully be grasped in one lifetime.

APPENDIX

INTERVIEW ITEM SHEET FOR PERSON-WORLD REVIEW

I. Introductory Remarks

"I want to get better acquainted with you, and I would like to know how you came to be where you are. Over the next hour we'll be talking about a number of areas of your life, including your feelings about friends, school, family, and Crisis House."

II. Open-Ended Interview Style w/the following areas covered:

A. Identifying Data:

1. Name
2. Age
3. Sex
4. Marital status (children and ages)
5. Occupational skills

B. Drug History

1. What has been taken, for how long, and in what amounts?

2. "Drug use has become a problem for some people and the House is here to help people with such a problem. . . ."

Would you share with me how you feel about your drug use?

Why do you consider your use of drugs to be messing you up?

Why have you decided to quit drugs NOW?

C. Reasons for entering Crisis House

"Everyone in Crisis House is here for his own reason. Would you share with me your reason for wanting to get into Crisis House?"

D. Past History ("Now let's talk about some other areas of your life")

1. Emotional relationship with each parent:

What is the quality of your relationship with your mother?

What is the quality of your relationship with your father?

2. Reaction to crises (e.g., parents' divorce, deaths, etc.)

Have there been any deaths in your family in recent years?
(If "no," "Have there been any deaths among those you felt close to, that is friends, relatives, and so on?")

How do you feel about your own possible death?

3. School Experience ("Quite a few people here in the House are still going to school. Would you share with me your impressions and feelings towards your school experiences?")

What are your feelings about school?

What are your feelings towards school teachers? School authorities other than teachers?

Did you participate in any extra-curricular activities?
(e.g., sports, music, drama, and so on)

4. Work Record ("Most people in the House are working at some kind of job. Would you share with me your feelings and attitudes concerning work?")

Are you presently working? What kind of job? How do you feel about it?

Job changes? How often and why?

Promotions?

How do you feel about your relationship with your boss?

5. Medical History

Any illnesses as a child, teen, present?

Any hospitalizations, etc.?

How do you feel about your body and its use?

How do you feel about the use of your mind, your potentials or talents?

6. Sexual History ("Living in the House with members of the opposite sex around . . . how do you feel about that? Would you prefer this to be only a boys' house or only a girls' house?")

Dating history, and experiences.

Feelings about sexual relationships and so on.

7. Marital History (if applicable)

8. Military History (How long, rank, feelings towards superior officers?)

9. Police ("Since drug taking may get you involved with the law . . . How do you feel towards policemen?")

10. Self-Description

- a. How would you describe yourself to someone who has not had any relationship with you, but who really wanted to get to know you?
- b. Self in relationship to other people ("Now let's do something artistic for a few minutes. Living here in the House you are around other people much of the time. I'd like you to use a sheet of paper and crayons and
 - (1) DRAW YOURSELF in relationship to friends outside the House by using whatever forms, shapes, size, color, etc.
 - (2) DRAW YOURSELF in relationship to your family.
 - (3) DRAW YOURSELF in relationship to persons in the House."

11. Taking of the Self-Insight Questionnaire.

EVALUATION SUMMARY OF PERSON-WORLD REVIEW

1. How does the person feel about his drug taking experiences?
2. How does he feel when drug taking becomes abuse for him? What is his experiential definition of abuse?
3. Why did he put drugs down?
4. Where does he feel his greatest conflicts? In what relationships?
5. What is bringing about self-integration or self-disintegration in his life:
 - a. How does he feel about making decisions? (conformity-independence)
 - b. How does he feel about people dictating or trying to run his life?
 - c. How does he feel about his feelings? (loneliness, etc.)
6. What is bringing about self-creativity or self-destruction in his life?
 - a. How flexible is he in his ideas?
 - b. How does he use his body? How does he use his talents? How does he use his intelligence? (How does he relate to his own finite-ness?)
 - c. Does he consider other peoples' ideas and change his own?
 - d. How does he use the word "change"?
7. What is brining about self-transcendence of self-profanization in his life?
 - a. How does he feel about the freedom that he has?
 - b. How does he feel about the way he is using his freedom?
 - c. How does he feel about the restrictions on his freedom?
8. What is his (her) general appearance in terms of anxiety, body language, etc.?

9. Evaluation of thought processes, emotional tone, and so on.
10. What are the conclusions of the SIQ in terms of maturity-immaturity, means of relating to world, others, and so on?

SELF-INSIGHT QUESTIONNAIRE

Name _____

Relationship to person rated:
(e.g. friend, director, etc.)

Date _____

Instructions For Rating Others

Please rate as accurately as you can the degree to which _____ possesses one of each of the pair of traits listed on the enclosed sheets. Mark only one side which best describes the person being rated. If, for example you believe that the person, named above, is a very cheerful person as compared to other persons of his age, then you would place a check in box #1 (below). Or if you think that he is a moderately depressed person, then you would check #4. Try to describe this person as accurately as you can. Check only one of the five boxes for each pair of traits. Please work rapidly as your first impressions are frequently more valid ones on rating scales like this one. Do not omit any items.

<u>Cheerful</u>		<u>Depressed</u>		
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5
Very	Moderately		Moderately	Very

SELF-INSIGHT QUESTIONNAIRE

Name _____

Date _____

Instructions

Rate as accurately as you can the degree to which you possess one of each pair of traits on the enclosed sheets. Mark only one side which best describes you. If, for example, you judge yourself to be a cheerful person, you would check box #1 for the sample item below. Or, if you are moderately depressed much of the time, you would check box #4. Check only one of the 5 boxes for each pair of traits. Try to describe yourself as accurately as you can. Work rapidly. Please do not omit any items.

Sample trait item:

<u>Cheerful</u>			<u>Depressed</u>	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Very	Moderately		Moderately	Very
1	2	3	4	5

1.

Purposeful

Life has personal direction and meaning; behavior is planned, persistent and determined; energies are concentrated on a limited number of activities.

Purposeless

Life has no meaning or direction; seems without purpose; flighty, distractable; does not know what he wants.

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5

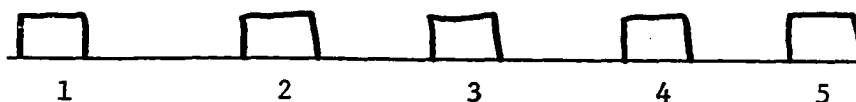
2.

Independence

Does not like to depend on others; seldom asks for advice; prefers to rely on his own efforts; may maintain own way of life in face of considerable opposition; can say no to requests.

Dependence

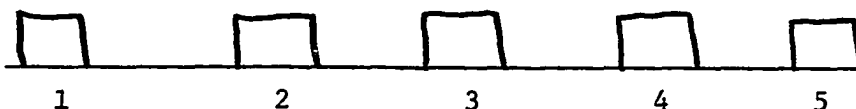
Needs the advice and help of others; seeks guidance readily; suggestible; not self-sufficient; cannot deny requests of other people whose affection and respect he wants.

3. Cold in personal relationships

Aloof, austere, and undemonstrative with others; does not like to express affection or sentiment; may be more comfortable in impersonal relationships.

Warm in personal relationships

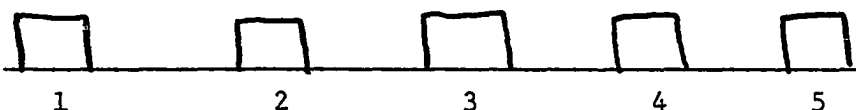
Sincerely friendly, emotionally responsive, sympathetic to others; affectionate; may be demonstrative; enjoys other people.

4. Energetic

Has unlimited energy, high drive, vitality; needs to be constantly active; interested in many activities.

Apathetic

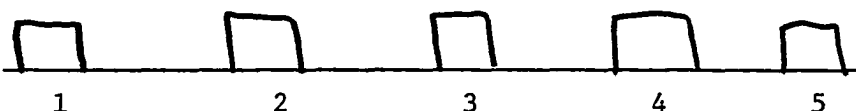
Lacks drive, energy, vitality; appears to be passive, without strong interests.

5. Unpredictable

Moods and behavior are inconsistent; changing and unpredictable; surprises other people with what he says or does.

Predictable

Moods and behavior are generally similar and consistent from day to day.



6. Strong convictions

Dedicated to some value or ideal; motivated by strong beliefs and values (either religious, ethical, political, social).

Weak convictions

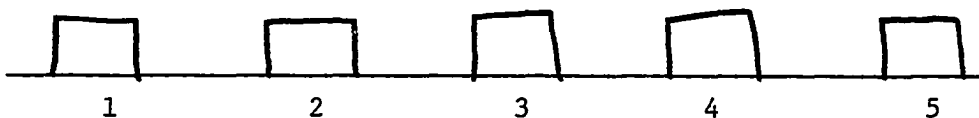
Few, if any, convictions or ideals that strongly influence his life; feels life is "empty" without meaning or value; may wish he had stronger beliefs and convictions.

7. Self-Centered

Thinks more about himself and what he wants than about other people; talks a great deal about himself; frequently ignores the rights and needs of other people; opportunistic; egoistic.

Other-person-centered

Thinks of others and what they want; tries to consider points of view of other persons; can compromise; may attempt to adjust to demands of others, altruistic, considerate.

8. Rigid

Strongly maintains his own ideas against all opposition; resists changing or adapting to new ways of doing things; does not like to change his habits or way of life.

Flexible

Adapts his behavior when necessary to new situations; can compromise; is not surprised, baffled, or irritated if things are different from what he expects.

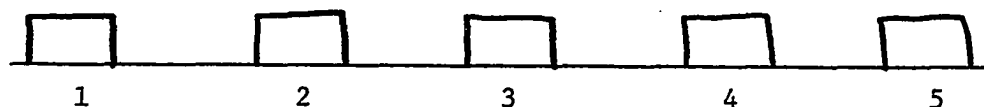
9. Ordered

Behavior is scheduled, planned, regulated; knows what he is going to do for the next few days or weeks; usually prepared.

Disordered

Behavior is disorganized, unplanned, erratic; does not like to schedule or make plans; usually unprepared for the next few days or weeks.

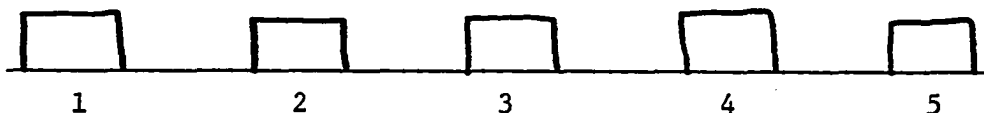
doubting.

14. Not anticipate consequences

Impulsively acts without thinking of the consequences; frequently makes mistakes because he has not anticipated the possible outcomes.

Anticipates consequences

Considers future possibilities, and consequences of his decisions before acting; deliberate; fore-sighted.

15. Domineering

Demands obedience of others; arrogant; overbearing; lords it over others; gives orders.

Submissive

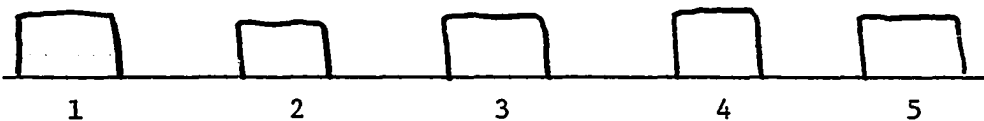
Submits to other persons' demands; wants order; seldom asserts his own will; unaggressive.

16. Self-disciplined

Postpones immediate satisfactions for greater future goals or satisfactions; tolerates frustrations well; consistent; controlled and persevering.

Impulsive

Expresses needs without restrictions; unable to tolerate much frustration; has to have what he wants immediately; very changeable, uncontrolled and disorganized.

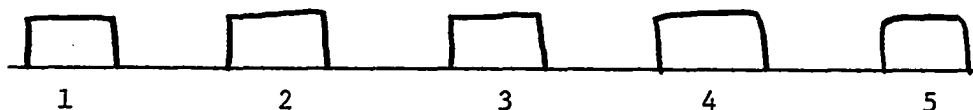


17. Low-aspirations

Unambitious and sets low goals for himself; easily satisfied with what he accomplishes; not unhappy if does not accomplish very much.

High aspirations

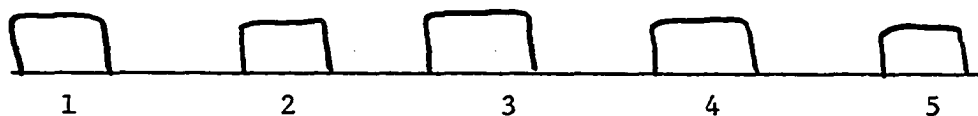
Ambitious and has strong need to achieve; sets high goals for self and often dissatisfied when he does not accomplish all of them; when completes a task begins another immediately.

18. Enthusiastic

Emotionally responsive, interested and excited about new events; gets involved in activities easily; has strong interests which excite him.

Unenthusiastic

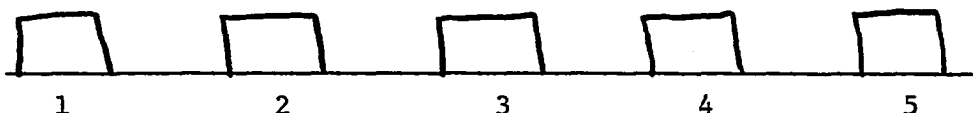
Does not get emotionally involved or excited; may be difficult to motivate or to excite; unexpressive, mild, not much excites him.

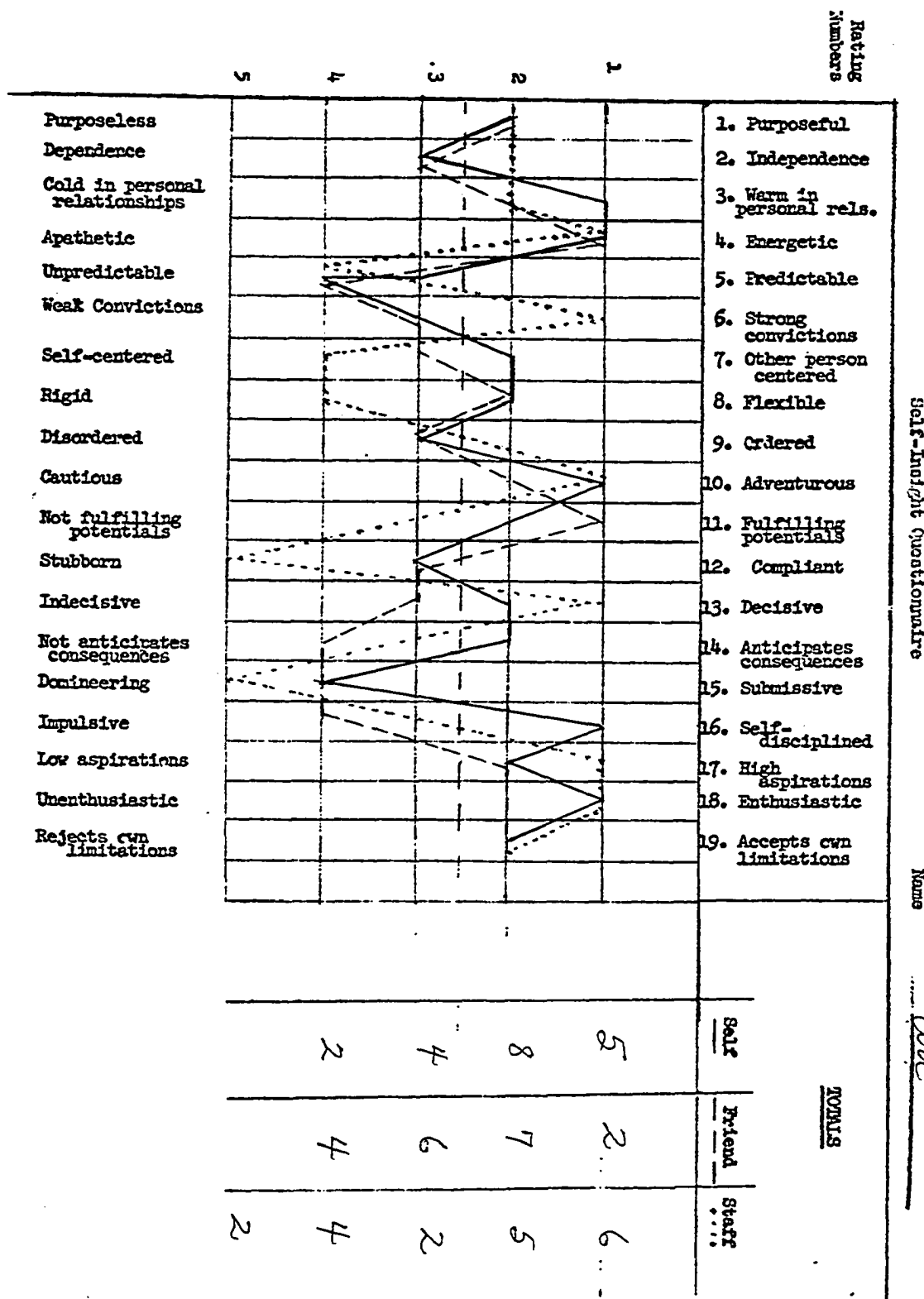
19. Accepts own limitations

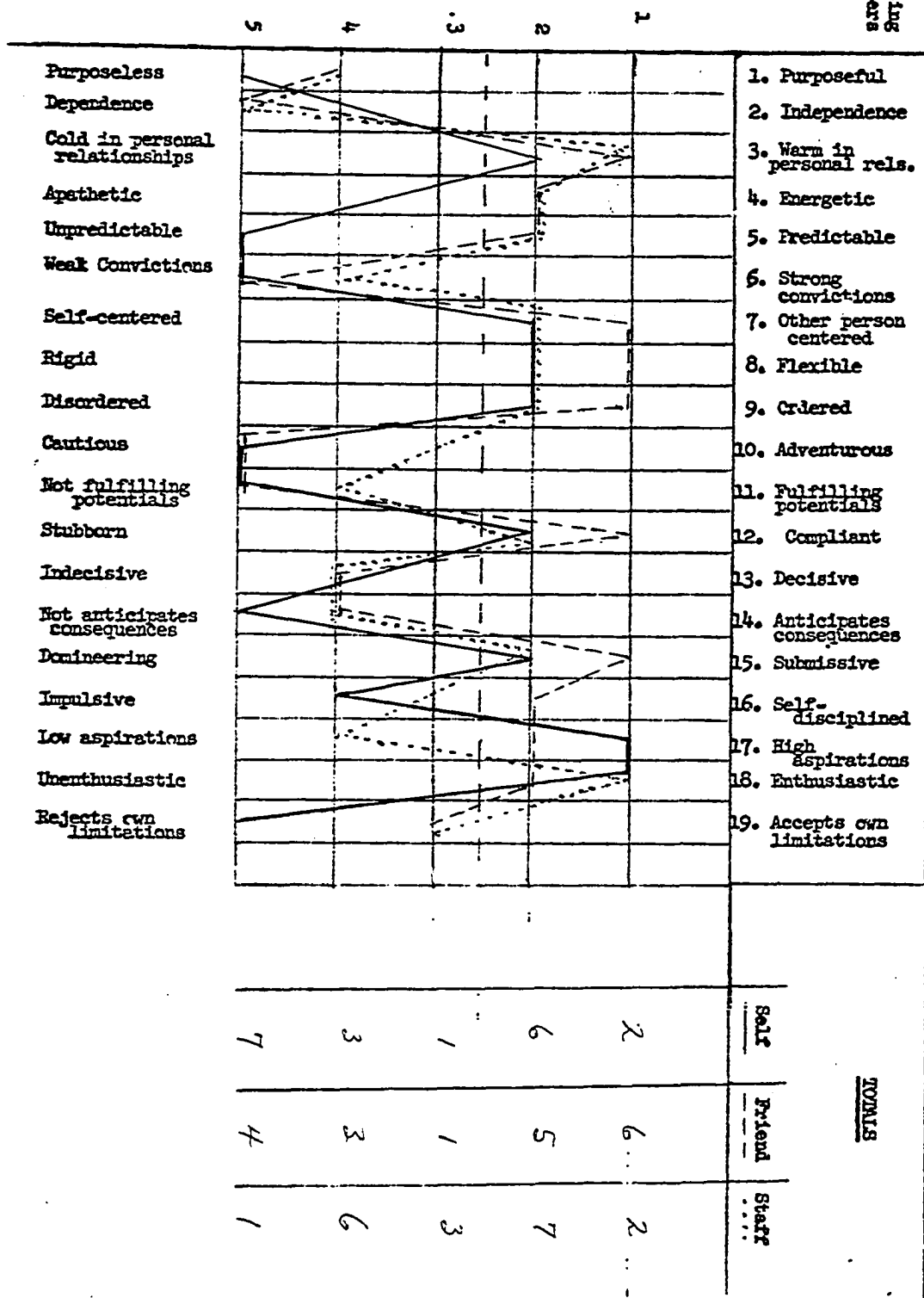
Accepts his limitations and mistakes as well as good qualities and potentials; while expresses tension between what might be done and what can do, still not overcome by tension. Willing to take risks to improve self.

Rejects own limitations

Continually critical of himself and his limitations; assumes must be perfect in order to be acceptable to others so afraid to try; constantly fears failure; afraid of own feelings and desires.





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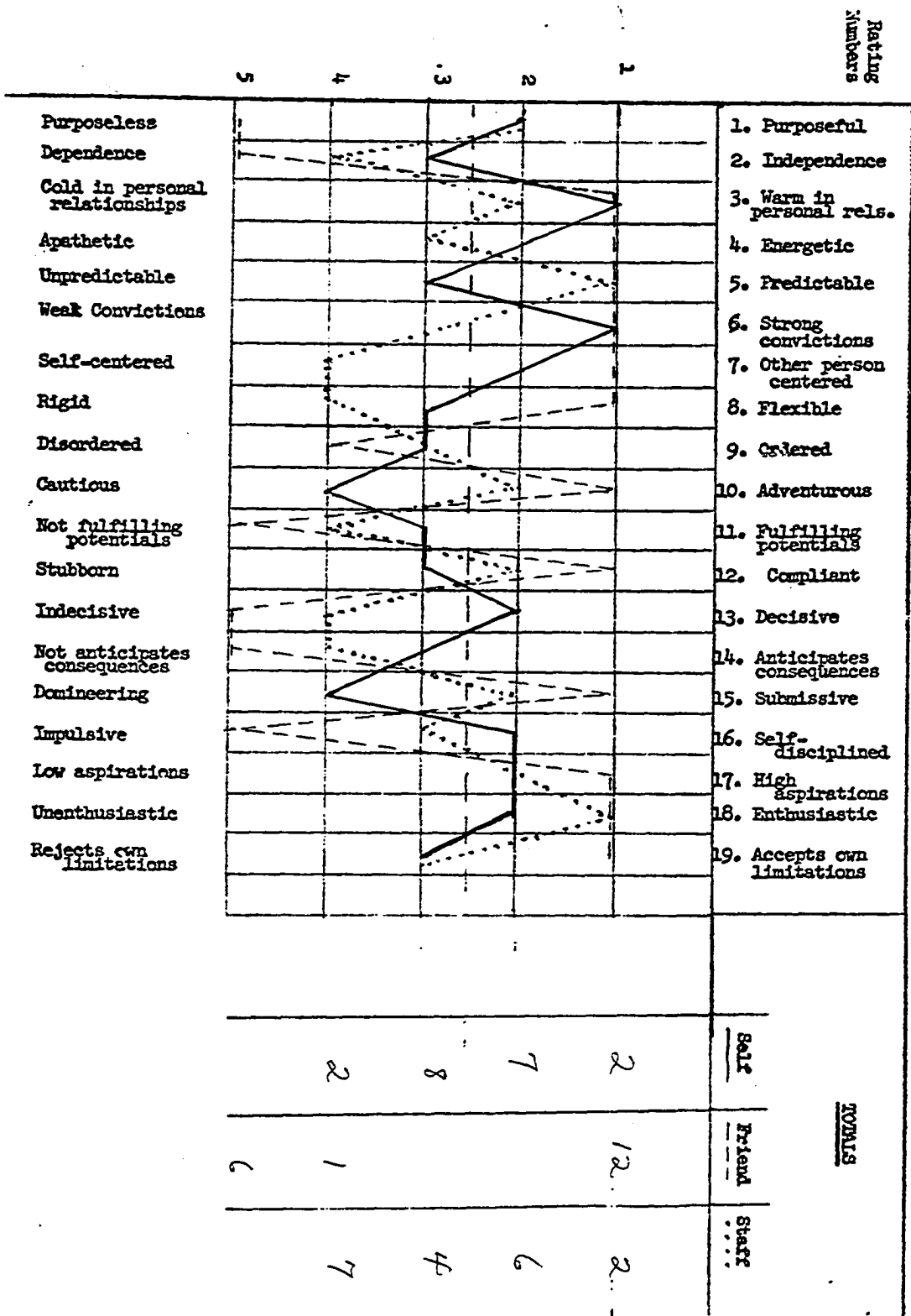
Self-Insight Questionnaire

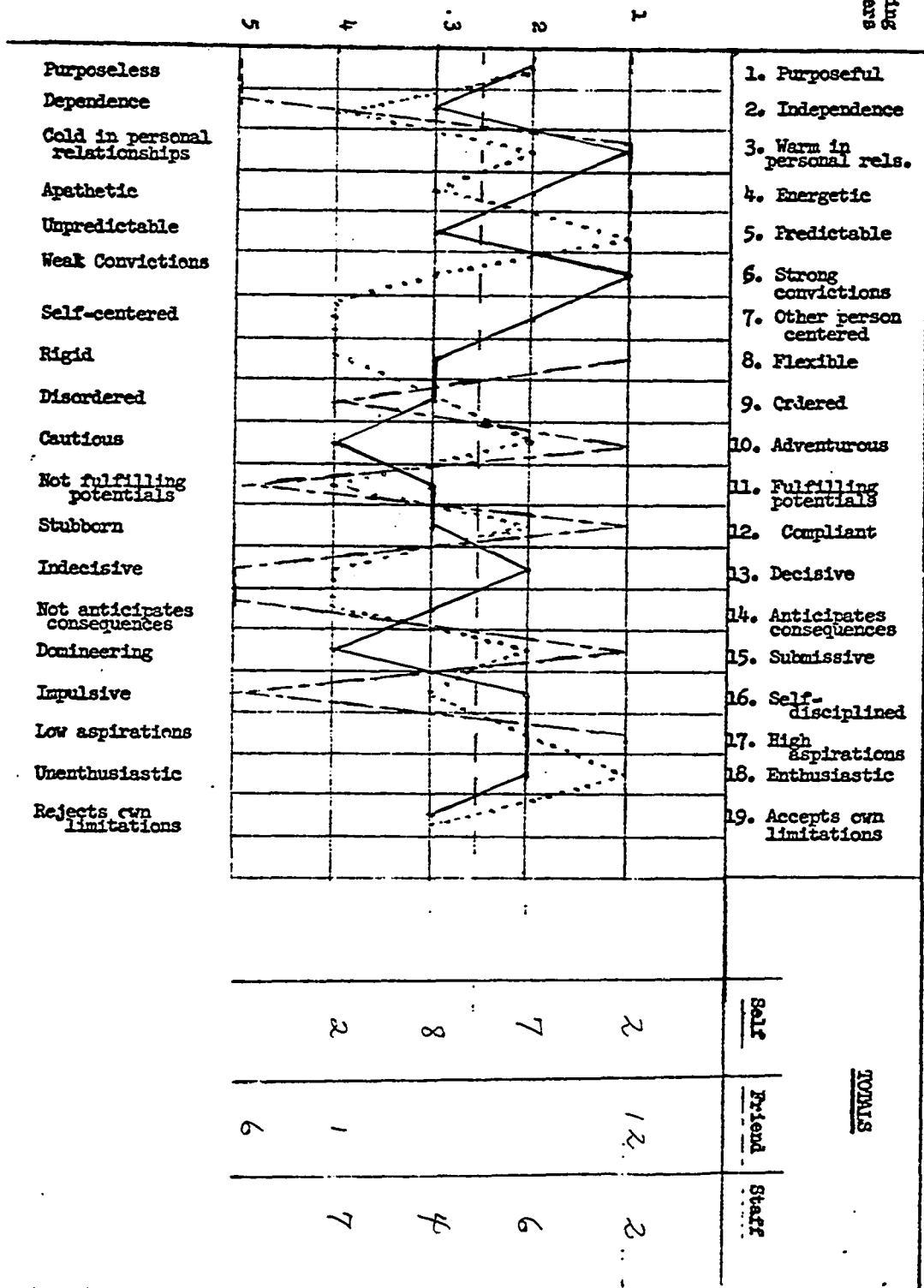
Name

Jane

TOTALS

1. Purposeful
2. Independence
3. Warm in personal rels.
4. Energetic
5. Predictable
6. Strong convictions
7. Other person centered
8. Flexible
9. Ordered
10. Adventurous
11. Fulfilling potentials
12. Compliant
13. Decisive
14. Anticipates consequences
15. Submissive
16. Self-disciplined
17. High aspirations
18. Enthusiastic
19. Accepts own limitations



Rating
Numbers

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